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Leaves From My Historical Scrap Book

BY

Barnett A. Elzas, M. D., LL. D.

Charleston, S. C.

1907.

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PREFACE.

Articles of historical interest that are worth printing, are worth preserving in permanent form. A newspaper article is as good as lost a year after publication. The series of articles here reprinted, and which appeared in the pages of The Sunday News were prepared at the cost of much labor. Practically every reference has been verified. I trust that this contribution to the history of South Carolina may not be deemed an unworthy one. I would only add that every reference in these articles is to The Courier, except where otherwise noted.

BARNETT A. ELZAS.

Charleston, S. C., April, 1907.

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Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

On numerous occasions and in many connections, I have called attention to the wonderful mass of historical material that we possess in South Carolina. This material, to our shame be it said, has scarcely begun to be utilized. And yet it is a fact that will hardly brook denial, that the field of History is the most promising field, if not the only field that promises rich results to our own students.

Success in scholarship, in its final analysis, means nothing more than the utilization of opportunity to the extent of possibility. It is the supremest part of wisdom, therefore, to recognize our limitations as well as our possibilities. We have now nominally a University in South Carolina; and it should be our ambition at least, to make a beginning in that sphere of endeavor for which the term University stands—knowledge for its own sake, rather than for the use to which it is to be applied.

Compared with the resources of other universities, with their munificent endowments, our own institution is in a condition that is in truth pitiable. Nor will things improve until a vigorous campaign is instituted, with a view of bringing home to our wealthy citizens the duty which they owe to the leading educational institution of their State.

But to come back to the subject of my theme. In Science, in Philosophy, in Philology and in Literature, we are not going to excel for a long time to come. In History we may excel by reason of the fact that the field is largely unexplored, and we have the material right at hand if we will only utilize it.

I will here state that the study of our local history has been merely an incidental study with me, carried on in the intervals of a very busy life. But it has been a source of real delight by reason of its intrinsic interest. No one can truly appreciate the charm of this study until he has practically surveyed, as I have done, the entire field. So fascinated, in fact, did I become with the work, that in spite of myself and in spite of the fact that my research was conducted with a single, definite purpose in view, I filled my note-books with many thousands of references to historical matters bearing upon the general history of South Carolina, quite unconnected with the task in hand.

And here let me remark that the existence of these note-books, and the fact that I have practically covered the complete files of the Newspaper Press of South Carolina, have gotten me into serious trouble. There is scarcely a day that I do not receive letters asking for information. I am not anxious, for many reasons, to win repute as a Universal Information Bureau, for I should require a staff of stenographers and typewriters to complete my equipment; nor do I care to indulge the laziness of those who ought to come here and dig for themselves. I desire, however, to call attention once more to the wonderful mine of historical material that is to be found in the files of our local

newspapers, whose treasures still await the future explorer. I will limit my article to-day to an enumeration of some of the good things that the student can find, inter alia, in the pages of The Courier between the years 1855 and 1860.

Our City.

Of priceless value to the student of our history, are a series of twenty-five articles, some of which are several columns in length, that appeared in 1855, under the heading "Our City." The articles are signed "L." Taken together they form the most complete story of early South Carolina that is to be found anywhere. The style of the articles is charming and the marshalling of the facts is done in admirable fashion. Reprinted just as they are, I do not hesitate to say that they would form one of the most valuable volumes on South Carolina that we possess. The following comprise the series:

Primitive Sketches, July 26, 1855.
Early Prospects and Anticipations, July 28.
The First Half Century, August 1.
Early Movements and Miscellanies of Trade, August 4.
The Indian Trail and Trade, August 11.
Early Experiments and Efforts, August 16.
The Advent of the Press, August 18.
Early Occupations, August 23.
Early Business, Sites and Occupations, August 25.
Early Occupations (continued.) August 29.
Early Occupation, (continued.) August 31.
Legislative Provisions, September 4.
Our School System, September 13.
Legislative Attempts, September 21.
Legislative Expedients, September 22.
Experiments in Staples, September 28.
The Currency, October 13.
Sources of Population, October 24.
Supplies of Population, November 8.
Classes of Population, November 21.
Municipal Beginnings, November 27.
Municipal Beginnings, November 30.
Historical Hints December 5.
Historical Hints—Eperimental Constitutions, December 11.
Evacuation Day, (topographical,) December 14.

For the sake of completeness, I will add that three preliminary sketches appeared during the year 1854. They are as follows:

Our City—Origin, Early History and Progress, August 31, 1854.
Our City, its Site—Area and Population, September 7.
Our City, Its Streets and Thoroughfares, September 19.

South Carolina Worthies.

In the same file of papers, July-December, 1855, also signed "L." are a series of biographical sketches of South Carolina worthies. They comprise the following:

Daniel Horry, September 4.
Gabriel Manigault, September 7.
Christopher Gadsden, September 11.
Isaac Huger, September 14.
Rawlins Lowndes, September 25.
Thomas Heyward, September 28.
William Bull, October 9.
John Rutledge, October 11.
John Barnwell, October 23.
Benjamin Huger, October 31.
Ralph Izard, November 9.
Miles Brewton, December 25.

The Theatre—as it Has Been and is in Charleston, S. C.

On this subject, a fine series of twenty descriptive articles appeared in the pages of The Courier during the years 1857-1859. They are to be found in the following issues:

1857, December 28, 30, 31.
1858, January 6, 12, 19, 21, 26, 30; February 20, 25; March 2, 9; April 15; November 25; December 14, 16, 28.
1859, January 5, 15.

There is a separate article on "The Theatre," not in connection with the above, in the issue of October 24, 1857.

Museum of the College of Charleston.

We are to-day locally interested in the new quarters of the Museum of the College of Charleston. It is worthy of note that a full description of this museum, its contents and sources of origin, appeared in the columns of The Courier, in a series of fifty-eight articles during the years 1856-1858. They occur in the following issues:

1856, November 8, 15.
1858, March 24, 27, 31; April 7, 10, 17, 24, 28; May 1, 5, 8, 12, 15, 19, 22, 26, 29; June 2, 5, 9, 12, 16, 19, 23, 26, 30; July 3, 8, 10, 14, 17, 21, 24, 28, 31; August 4, 7, 11, 14, 18, 21, 25, 28; September 1, 4, 8, 11, 15, 18, 22, 25, 29; October 2, 6, 13, 23.

In the issue of March 25, 1858, Prof. Francis Holmes, Curator of the Museum, points out an error in the issue of March 24.

The Treaty with Switzerland and the Jews.

In 1857, there appeared a most interesting series of articles on the above subject. These articles are of equal interest to us to-day, by reason of the fact that the same question of the recognition of an American Passport when held by a citizen who happens to be of the Jewish faith, is now pressing for solution. Our Government has not yet arrived at that point when it protects its citizens in Russia when they happen to be Jews.

The articles appeared in the following issues:

August 13, 19, 20, 21, 25, 29, 31; September 3, 4, 14, 17, 1857.

The articles are controversial. The fuss started with an article by Dr M. Mayer, the Rabbi of Beth Elohim, entitled: "The First Fruit of the Treaty between the United States and Switzerland," in the issue of August 13, 1857. This was replied to on August 19, by a lawyer, who signs himself "A Jew." Dr Mayer replied on August 21, to be again hammered by "A Jew" on August 25. On August 29, J. N. Cardozo the brilliant editor, takes a hand, and in the succeeding issues he engages with "A Jew," in bitter argument. The lawyer makes a great parade of his supposed constitutional knowledge, but Cardozo, although not, as far as I know, a lawyer, simply crushes his antagonist with his own weapons. He was certainly an unrivalled controversialist.

In addition to such serial articles, there are other articles of value, which I shall now proceed to indicate. The classification will perforce be somewhat arbitrary.

Revolutionary Material.

Anniversary of the Battle of Fort Moultrie, June 28, 1855.

The Battle of Fort Moultrie, June 30, 1856.

[A fine letter from Charles Cotesworth Pinckney to his mother descriptive of the battle. Written at Fort Johnson, June 29, 1776.]

Palmetto Day, June 28, 1856.

[Many interesting data concerning early military affairs in Charles Town.]

King's Mountain, August 10, 1855; September 27, 1860.

Cowpens, April 17, 1856; February 19, 1857.

[illegible] and Cowpens, August 22, 1860.

[illegible], July 21, 1857; July 7, 8, 1859; January 14, 1860.

[illegible] and Facts of the Revolution, [illegible] 1858.

Revolutionary Incidents, October 25, 1855; September 21; October 9, 23; November 6, 1858; March 11, April 19, May 25, June 21, July 20, September 15, 1859; August 7, 8, 1860.

Revolutionary Reminiscences, July 27, 1855; October 23, 1856.

[The latter of these reminiscences contains a copy of a "Declaration of Independence," made by the Vestry of S. Paul's Church, Edenton, N. C. "It is, like the Mecklenberg Declaration anterior to the Declaration of Congress, preceding the latter just sixteen days." North Carolina seems to have acquired the habit of declaring independence.]

A Revolutionary Anecdote, November 28, 1860.

Incidents of Indian Warfare, July 12, 1859.

Two Revolutionary Heroines. (Elizabeth Grace and Rachel Martin,) July 7, 1858.

A Revolutionary Hero. (Wilkins C. Smith,) March 27, 1860.

General Historical Material.

American Sympathy for Russia—The United States Denounced, May 31, 1855.

Mason and Dixon's Line, July 9, 1875.

The Palmetto Regiment, August 10, 1855.

The Palmettos in Mexico, September 10, October 9, 1857.

The Citadel Cadets and the Palmetto Regiment, October 26, 1857

List of Original Members of the Union Light Infantry Company, 1807-1811; February 21, 1857.

The Right of Secession, March 28, 1857; and many succeeding numbers.

Jackson's Birthplace, August 24, 1858.

Old Letters, September 10, 15, 1858.

The French in South Carolina, January 31, 1859.

Early Times in Upper Georgia, August 17, 1860.

Biographical Material.

Francis Kinloch Huger, February 15, 1855.

Mrs Harriet Marion, April 14, 1856.

Langdon Cheves, June 27, 1857.

Gen Christopher Gadsden, July 17, 1857.

The Illness, Death and Grave of Legare, July 29, 30, August 1, 1857.

The Pickens Family, October 15, 1857.

The Marion Family, August 7, 1858.

Col Samuel Hammond, August 10, 1858.

The Videau Family, September 4, 1858.

The Jasper Family, November 18, 1858.

John Bellinger, M. D., September [illegible], 1860.

Charles Fraser, October 6, 1860.

Local History.

Charleston in 1740, April 18, 1855.

Carolina in the Olden Time. By an Octogenarian Lady. Reviewed June 21, 1855.

["It is not exactly what may be called a history, but it has an historical character." Students of South Carolina history will sympathize with the reviewer's estimate.]

The Origin of the Name State Street, formerly Union Street, February 21, 1857.

Reminiscences of St Stephen's Parish, September 3, 1858.

St James's Church, Goose Creek. July 23, 30; August 6, 13, 20, 27; September 3, 10, 1859.

[A complete history of this historic church.]

A Picture of Charleston in 1860. February 11, 1860.

Pee-Dee and its Districts, July 26, 1860.

A Hundred Years Ago, November 15, 1860.

The Newspaper Press.

The Press Autobiographical, July 14, 1857.

[Contains valuable notices of early South Carolina interior newspapers.]

Printing in South Carolina, September 2, 1858.

Old Gazettes, September 14, 18, 1858.

The Press of Georgia, October 28, 1858.

The Legislature.

List of Members 1854-1858; October 22, 1856.

List of Members 1858-1860; October 21, 1858.

Art in Charleston.

The Fraser Gallery, January 9; February 11, 13, 14, 16, 17, 18; March 5, 1857.

[A complete list of all known portraits and miniatures—several hundred—by this artist.]

Cotton.

Comparative Statistics of Cotton 1845-1855, by J. N. Carlisle, June 3, 1856.

Early Culture of Cotton, August 20, 1857.

Early Cotton Machinery, July 30; August 13, 14, 1860.

Numismatics.

The Red Cent, May 5, 1857.

[Describes a penny and a two penny piece struck for the Carolinas in 1722.]

American Coinage and Medals, November 6, 1858.

Coinage of the U. S., February 9, 1859.

Miscellaneous.

The Last Sickness and death of Booth the Tragedian, July 30, 1856.

The Duty of a Freemason. Address by Albert Pike, May 15, 1857.

The First Railroad in the U. S., August 18, 1857.

Recollections of the South Carolina Railroad, August 19, 1857.

The Institution of Domestic Slavery and the Constitution, December 17, 1857.

The foregoing article, dry as it may appear to some, is nothing more than what its title claims for it—"Leaves from my Historical Scrap Book." I trust that it is not without value. All I intended to do by putting these notes in order, was to indicate to some little extent the vastness of the historical material that exists in the files of our local newspaper press. Anyone with enough patience can pursue historical research. The work is, in my estimation, worth doing. Will my suggestion induce some student to engage in it? I do not know. Nor do I care. I have done my duty by throwing out the suggestion.

[Reprinted from the Sunday News, February 10, 1907.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

In the Ford collection in the Lenox branch of the New York Public Library there is a very interesting volume, whose binder's title reads: SOUTH CAROLINA LOYALISTS—OATHS OF ALLEGIANCE. The title is a misnomer. The volume, which consists of 52 pages, contains merely the original oaths of allegiance of 210 men in Charles Town, in 1781. These men were not necessarily Loyalists, and many of them, we know from their records, were anything but Loyalists.

In my History of the Jews of South Carolina (pp 102-3) I have gone into a full explanation of the attitude of those citizens of Charles Town who took the oath of allegiance to the British after the surrender of the town in 1780, a list of whose names is to be found in the Royal South Carolina Gazette of September 21, 1780. I will not repeat here what I have said, but refer those who may be interested to my book. I will only call attention to the text of the two oaths of allegiance exacted in 1780 and 1781, respectively. The rigor of the latter as compared with the former oath is well worthy of note:

Oath of Allegiance in 1780.

I ———— do hereby acknowledge and declare myself to be a true and faithful Subject to His Majesty, the King of Great Britain, and that I will at all Times hereafter be obedient to his Government; and that whenever I shall be thereunto required, I will be ready to maintain and defend the same against all Persons whatever.

Subscribed and acknowledged at Charles-Town, the 22d day of September, 1780, before me,

R. W. Powell.

Oath of Allegiance in 1781.

I ——— hereby and sincerely promise and swear, that I will faithfully demean myself as a true and loyal Subject of his Majesty, the King of Great Britain, to whose Government I will, at all Times hereafter, be obedient; and, that whenever I shall be thereunto required, I will, to the utmost of my Power, support, maintain and defend the same against all Persons whatsoever; and that I will do my utmost Endeavour to frustrate and prevent all traiterous Conspiracies and Attempts which shall be made against his Majesty's Authority and Government, and I will faithfully disclose every Intelligence and Information of any such Conspiracies, or Attempts, which shall come to my Knowledge or Belief, to the persons whose particular Care and Duty it may be to receive the same in the District in which I shall reside.

Sworn & subscribed the —— day of ———, 1781, before me.

J. H. Cruger.

List of Signers.

In the volume in the Lenox Library each oath is separately signed. A few, however, contain two signatures. Here is the list:

Adair, Robert.	Bacon, William.
Adams, William.	Balderking, George.
Alexander, James.	[illegible], John
Allan, Robert.	[illegible]
[illegible]	[illegible]
Anderson, Robert.	[illegible], James.
Anderson, Samuel.	[illegible], Robert
Anderson, William.	[illegible], William.
Armstrong, John.	[illegible]
Atwood, Wm.	[illegible]
Bacon, John.	[illegible], William.
Bacon, Thomas.	Black, Samuel.

Black, William.
[illegible], John.
[illegible], Robt.
Bragg, George.
[illegible]
Brown, Cornelius.
Brown, Malcolm.
Brown, Robert.
Buchanan, James.
Calhoun, Patrick.
[illegible], William.
Carithers, Math.
Carothers, William.
[illegible], Dudley.
Carter, John.
Carter, Robert.
Chalmers, James.
Clicklow, John.
Christopher, James.
Clark, Alexander.
Clark, William.
[illegible]
Coffey, Wm.
Colcock, John.
Colhoun, Hugh.
Cooke, Isaac.
Coursey, James.
Coursey, John.
Coursey, William.
Covington, Joseph.
[illegible], Jr. Wm.
Cowan, James.
Cowan, Jno.
Crawford, Andrew.
Crawford, Enos.
Crockett, Samuel.
[illegible]
Davis, Benjamin.
Dawson, Joseph.
Dawson, Jonathan.
Day, William.
Deatwood, John.
Deatwood, William.
Develin, James.
Devo, Francis.
Drennan, William.
Elot (?) William.
Evans, Ezekiel.
Eymerie, John.
Finely, Samuel.
Finney, Robert.
Foster, Alexander.
Foster, Robt.
Foster, Samuel.
Foster, Samuel.
Fox, James.
Gailey, James.
Garrett, John.
Garrett, Robt.
Greene, Benjamin.
Griffin, Robert.
Guilbeaud, Andrew.
Hamilton, Andrew.
[illegible], Thos.
[illegible], Charles.
Hammond, Joshua.
Hammond, Le Roy.
Harris, John.
Harris, Thos.
Harrison, Thomas.
Hayes, Wm.
[illegible]
[illegible], William.
[illegible], Joseph.
Hopkins, Samuel.
Horry, William. (?)
Howard, Benjamin.
Hughes, Philemon.

Hutson, John.
[illegible], David.
[illegible]
Irvin, John.
Johnston, John.
Jones, Richard.
[illegible]
[illegible]
[illegible], Jordan.
Larvay, Lewis L.
Lee, Andrew.
Lee, Thomas.
[illegible]
[illegible]
Lively, John.
Logan, John.
Looss, James.
Lowry, Richd.
Luckie, William.
[illegible], James.
Manson, William.
Marberry, Thos.
Martin, James.
Martin, Robert.
Mathews, Philip.
Mayson, Jas.
Messer, Robert.
Middleton, Hugh.
Middleton, John J.
Moore, John.
[illegible], E.
Morgan, Evan.
Morrow, Arthur.
Murfey, John.
Murfey, Wm.
Murrch, James. (?)
Mc Alaster, Andrew.
Mc Alister, Nathan.
Mc Alpin, Robert.
Mc Carter, Moses.
Mc Carty, William.
Mc Cleskey, Joseph.
Mc Closkey, George.
Mc Closkey, Wm.
Mc Connell, James.
Mc Connell, James.
Mc Curdy, John.
Mc Patrick, John.
Nelson, Samuel.
Noble, James.
Norris, William.
Odom, Abraham.
Outten, Jesse.
Patton, Arthur.
Paxton, Samuel.
Pearce, John.
Pettigru, James.
Pickens, John.
Pickens, John.
Pickens, Joseph.
Pollard, Robert.
Porter, Alexander.
Porter, Hugh.
Purves, John.
Ramsey, Daniel.
Reed, George.
Reed, Matthew.
Regnier, Pierre.
Ridda, Joseph.
[illegible], William.
Russell, Timothy.
[illegible], Charles.
[illegible]
[illegible], Thomas.
Simpson, John.
Steel, Aaron.
Stringer, George.
Stringer, John.

Stuart, Adam.
Sutherland, Francis.
Taylor, James.
Thatcher, Barthy.
Thomson, James.
Toy, Dennis.
Turk, John.
Turnbull, Joseph.
[illegible], Matthew.
Urbein, Joan.
Verner, John.
Walker, William.
Ware, Henry.
Watt, James.
Watt, Saml.
Weed, Nathaniel.
Weed, Reuben.
Weems, James.
Weems, Thos.
Weems, William.
White, John.
Whitefield, George.
Williams, Jedediah.
Willson, Henry.
Wilson, Hugh.
Wilson, James.
Woods, Wm.
York, Richd.
Young, Matthew.

Obituary Notices of Revolutionary Soldiers.

(From the Southern Patriot.)

Capt Peter Bacot, August 17, 1821.
Major Thomas Butler, March 21, 1816.
Col Joseph Calhoun, May 17, 1817.
David Campbell, May 31, 1822.
Edward Conner, January 5, 1827.
Elnathan Davis, November 1, 1836.
Isaac Dubose, June 1, 1813.
Joseph Dulles, January 19, 1818.
Major Gen Wm Fishburne, Nov 8, 1819.
John Forbis, [illegible], 1828.
Daniel Friday, June 23, 1826.
Major Wilson Glover, Dec 24, 1822.
Major Richard Godfrey, Oct 22, 1817.
Henry Gray, July 31, 1824.
Capt Thos Hammond, March 17, 1818.
Col Henry Hampton, Aug 11, 1823.
Col Andrew Heatly, May 7, 1824.
John Bee Holmes, September 8, 1827.
William Hort, January 24, 1826.
Matthew Irvine, September 1, 1827.
Capt John Johnson, March 14, 1821.
Richard Johnson, September 5, 1815.
William Johnson, April 17, 1818.
Capt James Kennedy, July 28, 1823.
Francis Kinloch, February 15, 1823.
Col William Lyons, February 23, 1818.
Hartwell Macon, May 7, 1824.
Abraham Markley, July 16, 1824.
Robert McFadden, July 11, 1829.
John M'Watters, September 9, 1828.
Col Nathaniel Ramsay, Dec 3, 1817.
Rene Ravenel, February 26, 1822.
Arthur Simpkins, November 21, 1826.
Paul Taylor, August 28, 1818.
Thomas Warling, March 24, 1824.
Simon Wood, May 7, 1824.

(From the City Gazette.)

Thomas Allan, July 18, 1827.
Thomas Bee, February 28, 1822.
Samuel Breed, November 14, 1826.
Major Pierce Butler, Feb 16, 1822.
Col Joseph Calhoun, May 16, 1817.
Gen Robert Conway, December 8, 1827.
James Cox, January 20, 1812.
William Dolingerfield, June 2, 1826.
Patric Dollard, March 11, 1800.

Joseph Dulles, January 19, 1818.
Isaac Fell, April 30, 1818.
Major Gen Wm Pinckney, Nov 8, 1819.
John Frampton Sen, May 25, 1827.
Gabriel Friday, June 29, 1820.
Col Henry Hampton, August 12, 1826.
Major Robert M. Head, May 16, 1827.
William Hort, January 25, 1826.
Gen Jared Irwin, March 20, 1818.
Major Joseph Kerr, January 24, 1822.
Joseph King, July 27, 1826.
Francis Kinloch, February 4, 1826
Robert Larry, August 6, 1819.
William Lee, December 5, 1802.
Major Charles Lining, July 16, 1805.
—— Lloyd July 22, 1817.
Col William Lyons, February 24, 1818.
Gen Hugh Means, July 6, 1825.
Major Gen Wm Moultrie, Sept 28, 1807.
James McCall, March 14, 1821.
William Pigues, April 27, 1824.
Capt Joseph Quinby, May 25, 1818.
Capt Henry Ravenel, March 7, 1823.
Capt Edw Richardson, July 11, 1808.
Josiah Smith, Feb 16, 1826.
John Stoney, October 19, 1821.
John Wilson, February 4, 1823.
Mathias Woolfe, March 26, 1805.

(From the Courier.)

William Blue, April 17, 1829.
David Burckhalter, June 25, 1846.
Col Zach Smith Brooks, April 21, 1848.
Capt Joel Callahan, April 9, 1847.
Henry Cannon, September 9, 1846.
John Chase Sen, September 3, 1841.
Major Joseph Eckinson, Mch 12, 1801.
George Durham, April 17, 1829.
Samuel Franks, December 16, 1845.
Capt Joshua Hazzlehurst, July 16, 1852.
Florian Charles Mey, April 1, 1829.
Jos Palmer, February 1, 1845.
Col Joseph Pickens, Feb 17, 1853.
William Purse, January 14, 1845.
Lieut Col William Scott, June 11, 1807.
Capt Samuel White, January 21, 1848.
Jacob Wise, October 11, 1845.
[Note.—The above lists of obituary notices of Revolutionary soldiers, are by no means complete, not having been collected for any specific purpose. I have not had time to confirm the references, which have been gathered from the newspaper files in the Charleston Library, Library of the Chamber of Commerce, Library of the College of Charleston and the Library of Congress. Though unverified, I believe that all the references will be found to be accurate.]

The Battle of Fort Moultrie.

(From the City Gazette, Oct 26, 1812.)

"In the year 1776, an attack was made on Sullivan's Island, in the harbor of Charleston, S. C., by the land and naval forces of Great Britain, under the command of Sir Henry Clinton and Sir Peter Parker. After much time and labor in lightening the heavy ships, they anchored opposite Fort Moultrie, and commenced a tremendous cannonade. Gen Clinton had landed his troops to the eastward of the harbor, with the intention of fording the channel and attacking the fort in the rear, while the ships attacked in front, but from some mistake or want of knowledge of the depth of water in the channel, he was unable or unwilling to attempt anything. In the meantime the fort, by a regular and well directed fire nearly demolished the British fleet and Sir Peter was fain to escape with the loss of half of his men killed and wounded; among the latter himself, the tail of his breeches being shot away.

The following humorous parahrase of Sir Peter's official letter to the Lords of the Admiralty, was written by an English wit of those days:

My lords, with your leave,
An account I will give,
Which deserves to be written in metre;
For the rebels and I,
Have been pretty nigh;
Faith, and almost too nigh for St Peter.

De'l take 'em, their shot,
Came so swift and so hot,
And the rascally dogs stood so stiff, sirs,
That I put ship about,
And was glad to get out,
Or, they would not have left me a skiff, sirs.

With much labor and toil,
Unto Sullivan's Isle,
I came, swift as Falstaff or Pistol;
But the Yankees od rat'em,
I could not get at 'em,
They so terribly maul'd my poor Bristol.

Behold Clinton by land,
Did quietly stand,
While I made a thundering clatter;
But the channel was deep,
So he only could peep,
And not venture over the water.

Now bold as a Turk,
I proceeded to York,
Where with Clinton and Howe you may find me;
I've the wind in my tail,
And am hoisting my sail,
To leave Sullivan's Island behind me.

But, my lords, do not fear,
For before the next year,
Although a small island should fret us,
The Continent whole,
We will take by my soul,
If the cowardly Yankees will let us.

The Mecklenburg Ladies' Association

A good many of us have had a little fun with reference to the subject of the Mecklenburg "Declaration." In the present status of the case, the burden of proof certainly rests upon North Carolina. But be that as it may, no one will deny the fact of the splendid patriotism consistently displayed throughout the contest with Great Britain, of the people of "The Hornet's Nest." Even the women took a hand, as the following item, copied from the South Carolina & American General Gazette for February 9, 1776, admirably testifies:

"A North Carolina Correspondent, who signs himself PHILOGUNO, informs us," That the young Ladies of the best Families in Mecklenburg County, in North Carolina, have entered into a voluntary Association, that they will not receive the Addresses of any young Gentleman of that Place, except the brave Volunteers who chearfully served in the Expedition to South Carolina, and assisted in subduing the Scholovite Insurgents: The Ladies being of Opinion, that such Persons as lazily stay basking at home, when the important Calls of their Country demand their military Service abroad, must certainly be destitute of that Nobleness of Sentiment, that brave manly Spirit which qualify the Gentleman to be the Defender and Guardian of the Fair Sex." Our Correspondent adds: "This is the Substance of the Association; and, we hear, that the Ladies in the adjacent County of Rowan have desired a similar Association to be drawn up, and prepared immediately for signing."

The Mecklenburg "Declaration."

On this subject, there are two very interesting but unconvincing items in the Mercury of July 4, 1828, and in the Winyau Intelligencer of June 9, 1832.

The Death of Francis Salvador.

In the South Carolina and American General Gazette of August 14, 1776, there is a full description of the battle with the Indians, in which the patriot Francis Salvador met his tragic end. It is contained in a letter written from camp, two miles below Keowee, in the Cherokee Country. After giving a full description of the battle, the writer continues:

"Our party soon recovering from their surprise, kept up a brisk fire on the places where the flashes of the enemy's guns were seen, and soon drove them from their fences and houses. Their loss is not known, but from the number of blankets, shirts, tomahawks, etc. left besmeared with blood, and the bloody tracks which marked their retreat, it is supposed to be considerable. Col Williamson remained on the ground till day-break, and burnt all the houses on both sides of the river, and destroyed their corn, etc. Judging that that the party he had defeated would immediately proceed to their camp and apprize them of his approach, and having made an appointment to meet Cols Neel and Thomas at Sugar Town, the Colonel, after leaving a party to bury the dead and take care of the wounded, returned to his camp." Salvador was thus buried on the field of battle.

[Reprinted from the Sunday News, February 17, 1907.—No. 2.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

I am printing to-day a very remarkable document—"An Address delivered before the Reformed Society of Israelites, on its Second Anniversary, November, 1826, by Abraham Moise."

This document, it is needless to say, is not known to our writers on Jewish subjects who have undertaken to express glib opinions, based upon the scantiest secondary sources, on the first great religious reform movement among the Jews of America. This movement, I will add, until my own investigations were published, was nothing more than a mere tradition. So little was known of it that the late Nathaniel Levin, who wrote the sketch of the Congregation Beth Elohim for the Year Book City of Charleston for 1883, and who devotes less than sixteen lines to it, dates the movement from 1825 (p 8[illegible].) when as a matter of fact, it originated in 1824.

The writer of the following address—Abraham Moise, (1780-1860.) was a prominent figure in the Reformed Society of Israelites. He it was who drafted its Constitution, and in all probability wrote a considerable portion of the Prayer Book of the Society, both of which are unknown to our writers and which I shall shortly publish.

The address itself is an "Apologia" for the Society and an admirable defence it is, in truth. Be it, however, always remembered that it was written in 1826 and not in 1907. By the standard of the generation in which it was written must it be judged and not by that of our own age, when the veriest tyro for a few dollars can make himself more familiar with Jewish history and literature, than could the most earnest and diligent student in Charleston three-quarters of a century ago.

The present generation hardly knows even the name of Abraham Moise, and his Address has been forgotten for several generations. I feel it a privilege to preserve it to posterity.

It was the proud boast of our ancestors to consecrate their annual rites and ceremonies with songs of great joy and triumph, with stringed instruments, "with the psaltery and the harp." There was something not easily described, which almost insensibly attached them to the periods from whence they were wont to date their origin, to which they looked with peculiar and almost unspeakable interest, and unto which they were always disposed to bring their best feelings and happiest recollections. Nor have the lively emotions of our fathers, the kindred sympathies cultivated in days of old, given way to the severest tests of simplicity and refinement of the present day: they are still common with all mankind; and although they are characterized by new modes of displaying a nation's gratitude, they are nevertheless attended with important results, both as regards their lasting impressions upon the mind, as well as their general tendency to perpetuate those particular designs for which societies are formed.

The instance before us furnishes a striking illustration of this truth. When the question is asked: Why have the Reformed Society of Israelites convened on this day? The response will be exhibited in every countenance; their

presence is immediately identified with the proudest associations of their earliest existence; they have assembled to look back at the past year, to compare their several stages of progress in the holy work of reformation, and to incite each other to future acts of piety and usefulness, by the mutual interchange of sentiment and good feeling.

This in itself would be sufficient cause for distinguishing this day as a day of annual celebration, but they can add with perfect truth and sincerity that they have congregated for the discharge of duties of a higher nature; duties not less pleasing in themselves, than elevated in their character; not less in accordance with true devotion, than permanently useful in their ultimate consequences. They have come here this day to justify themselves to the world; to unfold to all mankind the broad principles upon which they expect to rise or fall, to invite candid investigation, and to expose by all virtuous efforts the true causes which impelled them to a separation from their Jewish brethren.

Experience has well attested the fact, that with large bodies of men the liberty of conscience has seldom or ever been avowed, without great necessity, and in many instances, at the expense of much blood and treasure. We are daily taught by common observation, that unless reasonable men are urged by some powerful motive, unless driven on by great emergencies, they will not readily expose themselves to persecution and hatred, by the expression of sentiments and opinions at variance with their neighbors, or in direct opposition to those particular sects, to which they may belong. Whenever, therefore, a body of men assemble together for this purpose, the presumption must be, in the mind of every reflecting being, that they have not convened for "slight and transient causes," but that the suggestions of necessity and conscience, impel them to act. The history of the world is a full confirmation of the position I have assumed.

There is nothing more common, and yet there is nothing more true, than the political axiom, that necessity compels mankind to give up a part of their liberty. While it urges the exercise of that "free born spirit," which will bear no control, which cannot be shackled, which is as boundless as the air we breathe, it notwithstanding drives men from "partial evils" to perpetual misery and suffering. Present inconvenience, with the prospect of future tranquillity, often render the best of us rather unfit to bear those "ills we have," than "fly to others that we know not of." Nor is this more applicable to politics than religion; from the beginning of time, any human restraint, of whatever character, has ever been regarded by mankind as the invasion of a natural right, and what is called necessity, is nothing more than the effect of this restraint acting against the will. It was this necessity which established the Christian Reformation, the greatest era, perhaps, in modern times; an era not less distinguished for the obscurity of those with whom it originated than remarkable for the singular revolution it produced in the religion of nearly all Europe—the gradual and almost unaccountable conversion of millions of inhabitants already born and educated in a particular faith. It was the imperious suggestions of conscience which led the Puritans across the Atlantic to such religious freedom in a nation of savages and to lay one of the corner-stones to the political existence of a people, whose civil liberty has no parallel in the history of the world. It is this freedom of conscience which we hope has at length "broken the sceptre of rabbinical power," and distinguished the nineteenth century as the proudest era in the history of modern Israel. It is this necessity which is everywhere encouraging the spirit of religious inquiry and opening every avenue to the discovery of truth. In short, it was a moral necessity which compelled the "Reformed Society of Israelites," on the twenty-first day of November, eighteen hundred and twenty-four, to throw off the yoke of religious bondage and to declare themselves free from the influence of bigotry and priest-craft.

To enumerate all the causes which led to this step would occupy too much time, and afford little or no interest to many of you. It will be sufficient to state generally that for ages back, and indeed from the earliest introduction of what is termed modern Judaism, which comprehends the "opinions, traditions, rites and ceremonies practiced before the destruction of the second Temple, and embodied in the Cabalistic and Talmudic writings," the Israelites throughout the world have unconsciously suffered under various and intolerable evils resulting from a system of mental thraldom so plausible, so full of sophistry, that it is no longer matter of surprise all Israel should at one time be enveloped in darkness, or that the whole nation should have experienced an intellectual shock from which they have not yet recovered.

They had not only lost a just conception of the true God, in their blind acquiescence to the erroneous doctrins of the Rabbins, but living, as many of them did, in countries whose vernacular was any other than the Hebrew language, they were compelled to join in a mode of worship and to adopt a certain creed altogether incomprehensible to such as held themselves subject to Priestly power for the regulation of their conduct. While they allowed themselves to be ruled by maxims of government at variance with the Jurisprudence of any country, they insensibly assimilated themselves to the idolatrous practices of the Pagans by their unqualified subjection to the Priests in every particular of their lives. Hence their whole form of worship might have been regarded by the indifferent spectator as the idle and unmeaning utterance of mere sound rather than those pious appeals to Heaven, that uplifting of the soul to God, which bespeak a heart filled with meekness and piety, and a mind deeply penetrated with the sacred responsibilities of religion. Nor can the singularly bad consequences be easily computed to which this ultimately led; when the youth of the nation perceived how limited was the range of their duties to God, they necessarily became partially insensible to other considerations connected with their duties to Society; deprived of that awful check which is experienced by the worst of the species when congregated with contrite hearts and understanding minds before the altars of the Most High, and brought, as it were, of their free will in the presence of Jehovah, they were careless to improve either their moral condition, or to study and observe the Divine precepts of their law-giver. To such a state of things how applicable are the words of Isaiah: "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider." (Chap I, v:2.)

The gradual abandonment of the true faith exists at the present day; substance has yielded to form, the religion of the heart to the observance of unmeaning forms and ceremonies. While we are forced to witness the impious exchange of the honors of the synagogue for a commander in pounds, shillings and pence, while we calmly contemplate these evils, we are at a loss whom most to condemn, those who wantonly usurp this moral tyranny, or those who tamely submit to it.

"Bold arrogance! to snatch from Heaven
Dominion ne'er to mortals given;
O'er Conscience to usurp the throne
Accountable to God alone."

Let it then be remembered to the credit of the Reformed Society of Israelites that they are the first who are willing and determined to snatch from destruction, the dying embers of Israel's name. It is true we have acquired little of what the world calls glory, either in wealth, in great names, in loud triumphs; yet we may boast of that which is of inestimable value to us, and of acknowledged importance to posterity. When our principles shall have permanently settled throughout the United States—when the modern Jew shall be regarded as a citizen of the world—distinguished only from such as have imbibed the prejudices of antiquity and considered by all mankind as the brother of every good man of whatever denomination—when all distinctions in Society shall be lost in one general effort to be virtually considered a part of "God's chosen race," then shall we indeed boast of moral triumphs, far above the cavils of poor mortality—of intellectual conquests—of the products of rational religion, of virtue and piety. And who does not feel sensibly alive to these great ends? Who is it that will fail to bow in submission for the privilege of an uninterrupted communion with his God? Who is so steeped in vice, so estranged from virtue, as not to hail that the happiest period of his life, in which he may lift his aspirations to Jehovah through the medium of his heart—the unspeakable felicity of living in the unceasing discharge of a debt of gratitude?

We claim, then, to be the advocates of a system of rational religion; of substance, not form. For this we hold ourselves responsible to God and our consciences. We look not to the antiquity of rites and ceremonies as a just criterion for their observance by us, but to their propriety, their general utility, their peculiar applicability to the age and country in which we live; to the feelings, sentiments and opinions of Americans. We regard the free toleration of religion in this country as a bond of union between Jew and Gentile; and the great privileges which have been guaranteed to us by the heroes of the Revolution, as strong evidences of national deliverance. For, if we trace the singular destiny of our nation from their passage through the Red Sea, and their miraculous deliver-

ance from the tyranny of Pharaoh; if we accompany them to the Desert and witness their numberless sufferings, their fatigues, their scanty food, the variety of privations they endured until the passage of the Jordan. If we follow them into Canaan, and observe their alliances with the Ammonites, the Moabites, the Syrians, and the Edomites, until the reign of King Solomon; their subsequent glory for centuries, and their captivity in Babylon, until the generous edict of Cyrus; if we pause in breathless amazement to contemplate their valor, their miseries at the siege of Jerusalem, the moral tyranny and degradation they suffered under the sceptre of Antiochus; their famine, their pestilence, their thousands of victims to the sword of Adrian. If we look to the singular visitation of Heaven in their repeated attempts to rebuild their temple, and pursuing their bloody track to the present day, compare them hunted down like wild beasts in France, Spain, Italy, Germany and England, and contrast all this with the glorious destinies of such as have profited by the discovery of Columbus, how shall we find language sufficiently strong, sufficiently animated to paint, in appropriate colors, the splendid achievement of our national independence?

If our system is sound it will stand as the moral emblem of truth, shedding lustre upon itself, and dissipating the dark clouds which encircle its base. If bad, it deserves to perish; nor shall we ask for it more than it merits. That is established upon principle must be supported by principle; what is sustained by truth, is not likely to be shaken by the reproaches of either the bad or good; and that this is the foundation of our whole system is sufficiently proved by the uniform tenor of our conduct from the birth of our institution to the present moment. The eye of scrutiny itself can discover in no single act of our Society, the slightest variance from our original design; and as we have ever regarded the "Law and the Prophets" as our immortal guide, so shall we pertinaciously adhere to the divine precepts of the one, and the moral doctrines of the other.

[Reprinted from the Sunday News, February 24, 1907.—No. 3.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will consist of some further notes on the Jews of early South Carolina. These notes, while adding something to our knowledge of the subject, will not add a very great deal. Personally, it is a source of gratification to me to know that my former work was done with such thoroughness, that in spite of the fact that fifteen months have elapsed since my book was published, during which time I have been steadily working among the archives of our State, I have only been able to find a few meager pickings.

And here I would like to express a word of needful warning to the worker among our early records. Let not the student trust the index to any old manuscript volume if he finds one: if he does, some of his best material will escape him. I have myself recently gone over the early Grant and Memorial Books page by page, and have found a wealth of material to which the indices give absolutely no clue. Research means hard work, but the result is worth while. With these reflections, I come to the subject of my article.

The First Jew in South Carolina.

The headline forces me to smile. When my book was published, I received two letters from a couple of friends—capable workers in the historical field, calling my attention to the fact that I had slipped up seriously in neglecting to note a discovery made by Mr Huhner in the course of his exhaustive and exhaustive researches in the libraries of New York—especially strange in view of the circumstance that Mr Huhner had been generous enough to publish his discovery in what purports to be his paper on the Jews of South Carolina, read before the American Jewish Historical Society. (See Publications, No 12, p. 42.)

In my review of Mr Huhner's work, I stated, and gave reasons enough for my opinion, that this highly—accredited historian knew so little of the subject on which he was writing, that he did not know enough to copy even the simplest historical statement intelligently and without confusion. The following example from Mr Huhner's article, will further illustrate my statement and at the same time point the lesson of the absurdity of the attempts of outsiders to write local history:

"In a curious little volume which the writer found at the Lenox Library entitled "A Peep into the Past by an Ancient Lady of Charleston," it is stated that the name of Mordecai Nathan is mentioned in an Assessment of the Inhabitants of Charleston as early as 1694."

Were this true, it would indeed be interesting, for we should be sure of the name of the earliest Jew of record in South Carolina. But unfortunately Mr Huhner is as unreliable as his authority, and cannot even be trusted in his quotations. In the volume which he quotes, Mrs. Poyas, the "Octogenarian Lady," does not refer to Charleston at all, but to an "old Assessment of the inhabitants of the Parish of St. James' Goose Creek, for January 1694," which she says she has seen. To Mr Huhner, who in his now famous article thought Ninety Six "near Charleston," St James', Goose Creek, in Charleston, is near enough. But not for us. Besides, who but Mr Huhner would think of trusting an octogenarian lady's insight in historical matters? Mr Huhner as a lawyer ought to know better than that. It was easy enough for him to

ascertain when the Parish of St James' Goose Creek was established, and to know that there was no such Parish till 1706. (See Statutes of South Carolina, Vol. 2, p. 283.) Mordical Nathan was in New York in 1711. He appears in our records in 1715, and it was some time between these years that he came to Charles Town.

Simon Valentijn.

In my volume on the Jews of South Carolina, I have given numerous references to this interesting character who lived in Charles Town from 1695 or 1696 till about 1709. He was certainly the most prominent Jew in the Province of his day, and judging from the number of times his name appears on administration bonds, he must have been one of the strongest citizens financially in Charles Town in 1700. His wife's name was Judith. Her name occurs only once in the records, in a Deed of Conveyance registered in Columbia (Grant Book Vol. 1701-1712, page 29) dated March 17, 1708. The following interesting item concerning him occurs in an article entitled "Municipal Beginnings," in the Courier of Nov. 27 1855:

"MILITARY POLICE AND PATROL —1703. The following citizens having volunteered, are appointed commissioners to take charge of the town guard and patrol, which then regarded enemies from abroad, as well as internal disturbances:

NICK TROTT (chief justice and a proprietary deputy.) HENRY NOBLE, Esq., a proprietary deputy, Col JAMES RISBER, Col. JOHN LOGAN, Lt. Col. WM RHETT, Maj. ALEX PARRIS, Maj. WM. SMITH, Capt. WM WESKELEY, EDWARD LOUGHTON, SIMON VALENTINE, BENJ. LAMBOLL, PAUL LAMOUCHE, JOHN BUCKLEY, JAS. SERURIER SMITH, JAS. INGERSON, LEWIS PASQUEREAU, THOS. PINKNEY, WM. GIBBONS and LEWIS LANSAC."

Samuel Mincks.

This name is an addition to our early Jewish Directory. I have not met with the name elsewhere, but I am satisfied, from the number of times it occurs in connection with that of Simon Valentijn, that it is the name of a Jew. I was somewhat in doubt at first as to the reading of the name. It occurred to me while puzzling with it in the early script, that Mincks was a copyist's error for Mendis. Be it remembered that Jacob Mendis was one of the four Jews naturalized in Charles Town in 1697. Samuel Mincks was here in 1696. If the reader will take the trouble to write the two names on paper and study them attentively for a moment, he cannot but be struck by the fact that a copyist unfamiliar with the signature, would naturally read "Mincks" for "Mendis." The name Mincks, apart from the individual we are discussing does not obtain in our records. I do not care to press my surmise in face of the fact that it occurs in three separate documents, but it is worth keeping in mind. Some day something may turn up that will furnish a clue. I will therefore only give the references where the name occurs:

1. Bond from Samuell Minckes, of the County of Berkley, to Mathew Taladar, dated Oct. 14, 1696. It is witnessed by Simon Valentijn. (Grant Book 1696-1703, p. 7.)

2. Bond from Mathew Taladar to Samuel Mincks, bearing the same date and similarly witnessed. (Ibid., p. 8.)

3. Bill of sale of a negro from Samuel Mincks of Charles Town, to Simon Valentine, dated Oct. 27, 1696. (Probate Court Records, Charleston, Volume 1694-1704, p. 323.)

Moses Modina.

Another addition to our Directory is Moses Modina. I have found his name in only two records. He is a witness to a bond executed by Thomas Kelly, of the Island of Barbados, mariner, now sojourning in Charles Town. This bond is dated, March 12, 1702-3. (Probate Court Records, Charleston, Volume 1694-1704, p. 392.) The second document is a Deed of Sale of a negro boy from Moses Madina, of Charles Town, merchant, to Thomas Linch. It is dated Feb. 24, 1707-8, and is witnessed by David Riz. (Book Grants, Sales, &c. 1703-9, pp. 149-150.)

David Riz.

This name is still another addition to our Directory. David Riz must have been a man of some prominence in Charles Town, for I find his name no less than ten times on documents of various character during the years 1708 and 1709. He came from Jamaica. In a list of persons professing the Jewish religion naturalised in Jamaica in 1712, there occurs the name of Hannah Lopez Riz. Several of the bonds made to him are to be paid in "current money of the Island of Jamaica." His signatures are to be found as follows:

Grant Book 1, 1701-1712, pp. 44, 46, 54, 66, 86, 87.

Book Grants, Sales, &c. D 1703-9, pp. 143, 149, 150.

Miscellaneous References.

While on the subject of miscellaneous references, I have noted a few items that I had better print before I lose sight of them.

In the South-Carolina Gazette for April 1, 1732, Mr. Abraham Mussius (sic) advertises for a runaway slave. The name Massias is a Jewish name that obtains in South Carolina. Whether the advertiser's name is misspelled I do not know. We do not meet him again.

In our Mesne Conveyance Records, Book 00, p. 356, dated 1754, we find the name of "Moses Palmetto, sutler." It sounds like a Jewish name, but there is no other reference to him.

In the Diary of Mrs. Gabriel Manigault (Ann Asaby, 1754-1784) recently acquired by the South Carolina Historical Society, the diarist makes the following reference to Moses Lindo's death:

"April 24. Moses Lindo died." (p. 45.)

In an article "Palmetto Day," in the Courier of June 28 1776, the house of Mr. Lindo in Ansonborough is referred to. Near this house the soldiers used to parade in the early days.

Early Naturalization Papers.

Leaving these miscellaneous notes, I will now call attention to some most interesting Jewish naturalization papers that I have discovered since the completion of my Volume. The first, that of Abraham Avila, of whom my book has several notices, is to be found in the Columbia Records, Book Grants, 1696-1703, pp. 81-2.

Abraham Avila.

CAROLINA

The Right Honble Joseph Blake Esqr. one of the true and absolute Lords and Proprs of ye Province of Carolina, Commander in Chief vice Admiral and Governor of South Carolina: To all Judges Justices Magistrates ministers and officers Ecclesiasticall and Civill and to all persons whatsoever to whome this shall come to be seen, heard or read or known GREETING

KNOW Yee that Abraham Avilla Mercht, an alien of the Jewish Nation borne out of the allegiance of the Crowne of England hath taken his oath of Allegiance to our Soveraigne Lord William the Third over England Scotland France and Ireland King &c Defender of ye faith and hath done every other thing wch by an act of Assembly made att Charles Town in the ninth Yeare of the Raigne of our Sovraigne Lord King William &c, Anno Dom: One Thousand Six hundred ninety Six and seaven entitued an Act to make aliens free of this part of this Province and for Granting Liberty of Contience to all Protestants as hee is required to do and is fully and effectually to all Intents Constructions and Purposes Qualified and Capasitated to have use and Enjoy all the rights privileges Powers and Immunities Given or intended to be Given to any alien then Inhabitant of South Carolina by ye aforesd Act to Certifie wch I have hereunto Sett my hand and Caused the Publick Seale to bee affixed att Charles Town the Twenty Sixth day of May anno Dom. one thousand six hundred ninety and seaven JOSEPH BLAKE.

Registerd this 3rd Day of August Anno Dom 1698.

THO: ROSE DEPTY REGR.

In the Volume Miscellaneous Records EE 1740, pp. 110 and 111, there are two certificates recorded—of Moses de Mattos and Joseph Tobias.

Joseph Tobias.

SOUTH CAROLINA.

This is to Certify that at a Court of Common Pleas held at Charles Town in the Province aforesaid on the Twenty sixth day of November 1741 before Benjamin Whitaker Esqr Chief Justice and his Associates appeared Joseph Tobias a Jew between the Hours of nine and Twelve in the forenoon of the same day in order to be Naturalized pursuant to an Act of Parliament intituled an Act for Naturalizing such Foreign Protestants and others therein mentioned as are Settled or shall Settle in any of of his Matys Colonies in America passed in the Thirteenth Year of his present Matys Reign and having declared before the said Judge that he

had lived Seven years in his Maty's Colonies in America and had not been absent more than two Months at any one time during the said seven Years took the Oaths (the words upon the True faith of a Christian—having been omitted in administring the same) and made and Subscribed the Declaration appointed by the Act (Geo.) in the said Act of Parliament mentioned pursuant to the Directions of the said Act.

BENJAMIN WHITAKER.

26 November 1741.
Recorded the 11th December 1741
Fxd J. Hammerton

[The omission of the words "upon the true faith of a Christian" in adminstering the oath is worthy of note. It was not till 1858 that the "Test Oath" was finally abolished in England. It took a hundred and fifty years of persistent fighting to win this toleration for the Jew.]

The following Naturalization Papers are to be found in a volume entitled "Citizen's Book," that has recently come to light in Columbia. The first of these is interesting—that of Lyon Levy who was afterwards for many years State Treasurer in Charleston.

Lyon Levi.

SOUTH CAROLINA

CHARLESTON THIS IS TO CERTIFY that Lyon Levi late a Subject of the King of Great Britain is become a Citizen of this, he having taken and Subscribed the Oath of Allegiance and Fidelity according to An Act of Assembly in that case made and provided but is not entitled to vote at any Elections of the State or City—.

Given under my hand this twenty fifth day of September in the Year of Our Lord one thousand seven hundred and eighty six—and in the Eleventh Year of the Independence of America

J. F. Grimke

Recorded 21st May 1788.

Other Papers.

Other certificates are the following:

Jacob Cantor, Junior, late a subject of the United Netherlands, dated July 15, 1784.

Isaac Benedix, Gent., late a citizen of the United Provinces of Holland, dated June 1, 1787.

Joshua Jonas, Gent., late a subject of the King of Great Britain, dated Dec. 5, 1786.

Esaias Moses, now of Columbia, dated August 27, 1806. The certificate sets forth that he was born in Hanover in the German Empire where he lived until he came to this State, and that he has no family.

Lewis Levy, a native of England, 22 years old, has resided in this State since 1819. Recorded, Nov. 7, 1825.

In the same volume, there is a most interesting slip in ragged condition, which contains the original signatures of a number of men who took the oath of allegiance to the State of South Carolina on March 27, 1784. Included in this list are the names of Joseph Salvador and Philip Moses.

[Reprinted from the Sunday News, March 3, 1907.—No. 4.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will again be taken up with Jewish material, which I trust, however, will not be without interest to the general reader. I shall next week return to the general history of South Carolina.

The First Confirmation Ceremony in the American Synagogue.

The complete story of the Synagogue in America has not yet been written. We are fairly familiar with the history of American Judaism since the advent of the German Reformers of the forties. None of our writers, however, has known anything of the earlier development, save from secondary sources—always dangerous sources of information. The reader should be reminded that the early writers manifest a complete lack of the historic sense, if not of literary conscience—their statements being often contradicted by the most positive documentary evidence. No matter how apparently straightforward their story is, it is always well not to trust their statements unless borne out by confirmatory proofs.

Unfortunately for the historian, many of the documents are no longer in existence. But in spite of this fact, every now and again the investigator is rewarded by a "find" of value. Two such documents have recently come into the writer's possession, and with their discovery, the story of the first reform movement can be written authentically for the first time.

The first document referred to is the Prayer Book of the Reformed Society of Israelites, printed in Charleston in 1830—a volume unknown to all the writers. And a most beautiful Prayer Book it is, with its diction almost classical—in which respect it is in marked contrast with later productions.

The second document is the original Constitution of the Society, which embodies among other valuable things, the Memorial addressed to the Vestry of the Charleston Congregation, in 1824, and the rejection of which led to the institution of the first reform movement. This document establishes the interesting fact which we have not known hitherto, viz: that the Charleston movement was not, strictly speaking, a native movement, but was directly connected with the similiar movement then in full swing in Germany. The original Memorial contains a long extract from the "Frankfort Journal" of 1824, referring to a number of reforms similar to those demanded by the memorialists. These documents will be published in the near future.

But to come back to our thesis. The following extract from the just-mentioned Prayer Book shows how confirmation was conducted in Charleston, in 1825. This selection is only one of many beautiful "reforms" which the volume contains.

MODE OF CONFIRMATION.

(Any one born of Jewish parents, not under the age of thirteen, and desirous of expressing his belief in the Jewish faith, may, on any Sabbath, make declaration of the same and be confirmed

therein as follows. He advances to the minister's desk, and says:)

Youth.—Here, in the presence of this congregation, and in the presence of that gracious God whose goodness has endowed me with reason, I desire to declare my firm and religious belief in the divine origin of the moral law, and in the great articles of the Jewish faith. I desire to appear in the presence of heaven and earth, an Israelite according to the faith and customs of the Reformed Society of Israelites, in whose temple of worship I now stand.

Minister.—My son, dost thou act from thine own free will, and is this the wish of thy heart and the conviction of thy understanding?

Youth.—It is. I have been taught to love the paths of piety and virtue; I hope to follow them. Through God's goodness, I also hope that I comprehend the essential points of our excellent religion, and I shall strive with my best endeavors to observe and practice through life its moral and pious doctrines.

Minister.—Repeat, my son, the articles of that religious creed which thou hast adopted, and in which thy parents and guardians, assisted by thine own industry, have happily instructed thee. Repeat them, in sincerity and truth: for the offering thou art about to make must be a free-will offering unto God. If any compulsion hath been exercised toward thee, the sin of hypocrisy will be thine, in declaring that which is not in thy heart, and the sin of tyranny and impiety on those who have brought thee hither against thy will. Repeat to me, then, the articles of our holy faith.

Youth.—I repeat them freely, with sincerity, and truth.

ARTICLES OF FAITH.

I. I believe with a perfect faith, that (God Almighty (blessed be His name!) is the Creator and Governor of all creation; and that He alone has made, does make, and will make all things.

II. I believe with a perfect faith, that the Creator (blessed be His name!) is only ONE IN UNITY; to which there is no resemblance; and that He alone has—been, is, and will be God.

III. I believe with a perfect faith, that the Creator (blessed be His name!) is not corporeal, nor to be comprehended by any understanding capable of comprehending only what is corporeal; and that there is nothing like Him in the universe.

IV. I believe with a perfect faith, that the Creator (blessed be His name!) is the only true object of adoration, and that no other being whatsoever ought to be worshipped.

V. I believe with a perfect faith, that the soul of man is breathed into him by God, and is therefore immortal!

VI. I believe with a perfect faith, that the Creator (blessed be His name!) knows all things, and that He will reward those who observe His commands, and punish those who transgress them.

VII. I believe with a perfect faith, that the laws of God, as delivered by Moses in the Ten Commandments, are the only true foundations of piety toward the Almighty and of morality among men.

VIII. I believe with a perfect faith, that morality is essentially connected with religion, and that good faith toward all mankind is among the most acceptable offerings to the Deity.

IX. I believe with a perfect faith, that the love of God is the highest duty of His creatures, and that the pure and upright heart is the chosen temple of Jehovah.

X. I believe with a perfect faith, that the Creator (blessed be His name!) is the only true Redeemer of all His children, and that He will spread the worship of His name over the whole earth.

Minister.—May God bless thee, my son; and mayst thou ever be mindful of thy duty toward God, and thy duty toward thy fellow creatures. Let us praise the Lord God who created man after the image of His angels, who created him a rational, a responsible, an immortal soul.

From 1825 to 1907 is a far cry. Are we really in advance of the early Reformers? We doubt it.

Anent Traditions.

In the introduction to my History of the Jews of South Carolina, I stated that in my work tradition would play but an insignificant part; that it was as well to let traditions die; that while interesting to the general reader, they do not as a rule help the truth of history.

Mr Max J. Kohler, the Secretary of the American Jewish Historical Society, doesn't like my method of writing history. I am glad of it. If he did like it, I should have reason to fear that there was something wrong with it. Inasmuch, however, as my knowledge of the subject under discussion combined with Mr Kohler's, represents exactly, mathematically speaking, neither more nor less, what my own knowledge represents, it would manifestly be a waste of time on my part to have any argument with him. When I wrote as

I did, I wrote advisedly, with the fullest knowledge of the traditions of the Jews of South Carolina, and with a fair idea, born of my own reflection and study, of the underlying truth that was contained in them. Ten years of incessant investigation ought, I think, to entitle a man to express an opinion as to the value of traditions in a field of research that he has made eminently his own. So that I am not convinced of the evil of my ways, and the reception of my volume by a critical public seems to bear me out in my view of the matter. Hence, in my second volume, the manuscript of which will, I trust, soon be in the printer's hands, I propose to continue to use my own defective methods, in preference to Mr Kohler's—to him more satisfactory ones.

All this anent a bit of tradition that I have been trying to straighten out for many years, but without success.

Abraham Alexander (1743-1816) was the second Reader of the Congregation Beth Elohim, succeeding Isaac Da Costa about the year 1764. A family tradition tells that he came to South Carolina a widower, and that he married a second time under very romantic circumstances. He was, namely, a soldier in the Revolution, and while walking guard one night, rendered signal service to a lady who happened to be passing at the time. This lady, herself a widow, was a Christian—Mrs Ann Sarah Irby, formerly a Miss Huguenin of Charleston, whom he afterwards married. She was never formally made a Jewess, the tradition continues, but lived a consistent Jewess all her life. When she died, however, she was denied Jewish burial by reason of the fact that she had never been formally admitted into the faith. So far the tradition. Now for the facts.

Abraham Azuby was elected Hazan or Reader of the Congregation in 1734, successor to Abraham Alexander. Had the latter's marriage anything to do with his retirement? Or did the Congregation tire of him after twenty years of service, as so many modern congregations do of their ministers? Was the election of Abraham Azuby due to the fact that Beth Elohim was now able to have a paid Reader? (Abraham Alexander gave his services gratuitously.) I do not know.

As to the marriage of Abraham Alexander to Mrs Irby, we have no record of it. It is not to be found among the marriage notices in any of our newspapers, nor in any source of information at present at our disposal. It is an unfortunate fact that should always be borne in mind, that very few of our old families have saved their family Bibles—most of these were destroyed during the War between the States. All we know for certain is, that his wife's name was Ann Sarah.

As to Abraham Alexander's wife being denied burial in the Jewish cemetery, it seems unreasonable from what we know of the customs of the early Synagogue in Charleston. When Abraham Alexander died, the Congregation incorporated in its written Constitution that every Kippur night a special Escaba [prayer for the dead] should be offered for him, which they would hardly have done if his marriage had given such offence that his wife was denied Jewish burial. But be this as it may, there is the strange fact confronting us, that we do not know what became of Ann Sarah. In her will, proved on December 15, 1835, she says: "My desire is that I may be buried in the Congregational Burial Ground of Kall, Kadish Beth Elohim, of this City." But she is apparently not buried alongside of her husband, nor in any other part of the Jewish burial ground. There is no notice of her death, nor funeral notice, nor obituary notice in any of the various files of newspapers that exist here of the time of her death. The "Death Returns," which are here right along from the year 1821 to the present time, do not contain the record of her death. Where and when did Ann Sarah die? And where is she buried? Did she die while visiting away from Charleston? Does she lie in some unmarked grave in a non-Jewish cemetery? I do not know. Perhaps Mr Kohler who knows so much about the investigation of traditions will enlighten us. For myself—for the present at least—I give it up. I would, however, reiterate my point, that when dealing with traditions, we find ourselves, as a rule in a vast wilderness, with little or no clue to help us.

Early Jewish Ship Owners.

Charles Town was quite a seaport in Provincial days and the ship arrivals with the vessels' contents make good reading even to-day. Dry as these lists appear, to the student of history and political economy they tell as interesting a tale as do the stones and the flowers to the geologist and the botanist. In these days of ocean greyhounds, it is hard to throw ourselves back in imagination to the days when a few vessels of "forty tons burthen," were

quite a factor in the commerce of a port.

A volume recently brought to light in Columbia gives us many details of the vessels that traded to the Port of Charles Town. It is entitled: "Vessels Names, Owners, Where Bound, Passenger ship Register begun April 1743." The volume contains a series of declarations of ownership of the craft enumerated. Among these are several of well-known Jews. They are as follows, in the order in which they occur:

Isaac Depass, of Charles Town, declares himself the sole owner of the Brigantine The Carolina, of Charles Town. "He is at present owner thereof and no foreigner directly or indirectly hath any share or part or interest therein." [August 16, 1744.]

Solomon Isaacs, of Charles Town, merchant, declares himself sole owner of the sloop, The Heron, of Charles Town, a square-stern'd Vessel, of twenty-five tons or thereabouts. [Jan. 18, 1747.]

Joseph Tobias, of Charles Town, merchant, declares himself the owner, of the schooner The Judith, of Charles Town, a square sterned vessel of forty tons or thereabouts. [March 6, 1750.]

Moses Lindo declares himself the owner of the schooner Lindo Packett, of Charles Town. [August 31, 1757.]

THE FIRST MOISE IN SOUTH CAROLINA.

The tracing of the beginnings of early families is always interesting, and especially is this the case when the later generations have maintained the standards of their sires. The Moise family of South Carolina is particularly notable by reason of the number of distinguished citizens it has given to this State and to this country. The family came to Charleston from St Domingo (Cape Francois) in 1794—not 1791—as stated in the Jewish Encyclopaedia, Art. "Moise."

The following advertisement in the South Carolina State Gazette & Daily Advertiser, for April 28, 1795, is the first notice of the family in this State:

MR & MRS MOISE

UNFORTUNATE sufferers from the Cape present their compliments to the ladies of this city, and take the liberty to inform them that they have for sale, at their house in Queen-street, three doors from King-street, and opposite to Mr Nixon's school, a few pieces of India, japan, tamboured, and plain muslins; humhum threads, tapes, white chapple needles, and fine Irish linens, &c, &c.

Also, just opened 1 chest of

HYSON TEA;

Equal to any in this city, which they will sell
7 shillings per pound.

As Mr & Mrs Moise mean to sell with a very small profit, they hope for the encouragement of the generous public, which will enable them to support a large family.

April 25.

[Reprinted from the Sunday News, March 10, 1907.—No. 5.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

My article to-day will be taken up with Revolutionary material. I shall possibly irritate some of my readers, but I cannot help it. I am not writing, I assure them, for the purpose of irritating—my life is far too crowded for me to indulge in any such amusement. But I want to give my readers something to think about; and whether they agree with me or not, I want them to think. If I succeed in setting them a-thinking, my object will have been attained.

Now before making myself disagreeable, I will premise that I have made a thorough study of the story of the Revolution from the sources. I have read the newspapers as they appeared day by day, not only here but in the Library of Congress, whose files during the period of British occupation are much more complete than ours. During my study of the period I breathed the atmosphere of the Revolution to such an extent that I often wondered whether I was living in the 20th century or in the 18th. I think, at least, that I am able to judge the events of that momentous period quite impartially.

And here I will say at once, that the influence of patriotic Societies so-called, has been anything but beneficial to the accurate study of history. Founded with the best of intentions, these Societies have largely done little more than to furnish occupation to numerous more or less competent genealogists, who have found it profitable to pander to the vanity of hosts of silly men and women who have been infected with the craze of the privilege of joining Societies whose stars and bars, and badges and buttons, distinguish their members as superior to the rank and file of common folk.

Now I have nothing to say against the existence of societies whose purpose is to foster the spirit of patriotism, than which there is nothing nobler. But when these Societies degenerate into mere social bodies, whose very Constitutions make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts; and when their members everywhere assume an I-am-holier-than-thou attitude to the rest of the world, I think it a reasonable duty—even if a thankless task, to submit that their vaunted merit is a chimera.

It is really pathetic to think of the number of people who are constantly writing letters imploring one to chase their Revolutionary ancestors. They will give almost anything in reason for the coveted scrap of paper that will enable them to "join," and wear a badge or button. Here is the Secretary of our Historical Commission wasting his valuable time—our valuable time—time that he could, by reason of his extraordinary attainments, use to far better advantage if devoted to the task of completing the history of this State—putting into envelopes the many thousands of little account papers that correspond to the "indent stubs" for mili-

tia pay or other services during the Revolution. O, the rapture of it, if one is only fortunate enough to find an ancestor's name on one of these bits of paper! He can now "join" and wear a badge or a button.

But, dear reader, what do these bits of paper prove? Of themselves, absolutely nothing except that Mr So-and-so had an ancestor who lived here during the Revolution and did militia duty. For everybody did militia duty who lived here. He couldn't help doing militia duty. He may have been a most ardent Loyalist and yet have done militia service for which an "indent" was in due course issued to him. These papers of themselves, in truth, are the poorest evidence of so-called "patriotism." Anyone who knows anything at all of the Revolutionary history of the State, is aware of the fact that every man between the ages of 16 and 60 who lived here, was compelled to do militia duty: "to appear completely armed once in every fortnight for muster, train and exercise, to do patrol duty, and to be drafted for a limited time, usually 30 or 60 days, according to the season of the year, when deemed necessary by the Governor or Commander-in-chief." If he didn't do his duty,—well, I won't tell you what they did with him—read any of the "Orderly Books" that are still in existence and you will see how they "fixed" him. The regulations were such that men would not be likely to take many chances. Suffice it to say, then, that militia duty as proven by the existence of an indent, is of itself, no proof of patriotism whatsoever.

And now another thing. There are in existence several lists containing hundreds of names of men who did militia duty and many of whom did actual fighting, and who, when Charles Town fell, lost little time in coming in and declaring that they were now and had been right along "sincerely well affected to His Majesty's person and Government." The original oaths of allegiance of these people are still in existence in England. One of these lists—the well-known "Petitions to Clinton," printed in The Royal South-Carolina Gazette, of September 21, 1780, I am reproducing to-day. On a previous occasion I printed a similar list of the year 1781. We have on this list, so it would appear, the names of 166 men who did militia service because they had to, and who, when it looked as if things were going the other way —as though the Revolution was going to be a failure after all and South Carolina remain a British Province—showed what their real feelings were and took protection. The wording of the document would seem, at least, to lend color to this view.

But I would not place an unqualified interpretation upon the document. There may have been men on this list who swore allegiance because if they had not done so, they would have been deprived of the privilege of "exercising their trades or professions," and a hungry family may have impelled them to do what they would not otherwise have done. I say "may" have done this, for there is no possible means of knowing the reasons that actuated these petitioners to Clinton. As the case stands, we have only the written document to speak for itself. I maintain, therefore, that the occurrence of a name on this or any other list, or even the existence of an original oath of allegiance, is not of itself any proof of "loyalty." How our patriotic Societies make the distinction, I cannot imagine. We who know the personnel of the community cannot do it; how these Societies manage to do it, is beyond me.

To put the whole thing into a nutshell: it is a poor business any way you look at it. This "patriotic" Society craze is about as rational in its raison d'etre as an organization would be in the year 1960, composed only of those who could trace their descent from those who did "beat duty" prior to the War, or a similar organization in the year 2000, strictly limited to those

whose ancestors paid their poll tax in 1900. It seems to me that with our modern versatility and ingenuity some better means could be devised than the privilege of a badge or a button, as an incentive to the spirit of patriotism.

Petitions to Clinton.

Charles-Town, September 19th, 1780.

WHEREAS several Memorials and Petitions have been presented to the Commandant for Charles-Town, by sundry persons, severally setting forth, that they were very desirous to shew every mark of allegiance and attachment in their power to his Majesty's person and government, to which they were most sincerely well affected and therefore humbly prayed that they might have an opportunity to evince the sincerity of their professions. AND WHEREAS the said Memorials and Petitions were referred to gentlemen of known loyalty and integrity, as well as knowledge of the persons and characters of the inhabitants, in order to report the manner in which the Memorialists had heretofore conducted themselves; and they having made their report in favor of the persons undermentioned. Notice is hereby given, that if they will apply at the State-House on Friday the twenty-second instant, at nine o'Clock in the forenoon, and there, before one of the Intendants of the Police, subscribe a declaration of their allegiance, they will receive a certificate which will entitle them to use the free exercise of their trades or professions, and the privileges enjoyed by the other loyal inhabitants of Charles-Town.

Alexander, Abraham
Audley, Erasmus.
Barrell, John.
Barus, John.
Bell, William.
Besley, Abraham.
Bland, William.
Bonneau, Elisha.
Bommer, Jacob.
Booner, Christian.
Briggs, Adam.
Brodie, John.
Buckle, George.
Calwell, Henry.
Cardos, David.
Chapman, William.
Charnock, Thomas.
Chateris, George.
Clark, William.
Clayton, Abraham.
Cohen, Philip.
Coker, Thomas.
Collins, Alexander.
Combe, John.
Darby, James.
Darrell, Benjamin.
Dart, Benjamin.
Dart, John.
Dewees, William.
Dickenson, Jeremiah
Dill, Joseph.
Donaldson, James.
Dulles, Joseph.
Eliazer, Moses.
Ernst, Jacob.
Forrestead, Anthony
Fleming, William
Florin, Lucas.
Frazer, James.
Freer, Charles.
Fuller, George.
Fring, Brancker.
Gibbes, Thomas.
Gitsinger, George.
Godfrey, John.
Gotier, Francis.
Graham, William.
Grace, John.
Greenberg, Abraham.
Gunnings, Christian.
Gunn, William.
Hampstead, John.
Hampton, John.
Hampton, Wade.
Hampton, William.
Hanahan, Edward.
Hanscome, Thos. sen
Hanscome, Thos. jun
Harrison, John.
Harvey, William.
Hays, John.
Heanaker, John.
Hillegas, Albertus.
Holmes, Daniel.
Holmes, John, sen.
Holmes, John, jun.
Holmes, Peter.
Honour, Thomas.
Horry, Elias.
Howell, John.
Howl, Henry.
Huger, Daniel.
Huger, Francis.
Huston, James.
Jennings, Remond.
Johnston, Jonathan.
Johnston, Wm.
Jones, John.
Kelsey, William.
Kirschmer, John.
Laurence, Stephen.
Lazarus, Marcus.
Leitz, Bernard.
Leroux, John.
Lloyd, Joseph.
Lodge, John
Lowndes, Charles.
Lyme, Frederick.
Manigault, Gabriel,
Mason, William.
Matthews, Benjamin
Moll, Benjamin.
Mercy, John Baptist
Mewhenny, William.
Middleton, David.
Miller, Jacob.
Mills, Wm.
Milner, George.
Milner, Solomon.
Morgan, William.
Moses, Philip.
Myers, Joseph.
McCreary, Robert.
McCreary, Thomas.
M'Hughe, Anthony.
M'Laughlin, James.
McMillan, Samuel.
McMullen, Alex.
M'Queir, John.
Nixon, John B.
Nugent, James.
Pearson, William.
Poinsett, Elisha.
Potts, James.
Powell, George.
Prius, Lery
Quash, Robert.
Radcliffe, Thomas,
Ralif, Frederick.
Ramley, Martin.
Reid, William.
Rivers, Thomas.
Roberts, John.
Roberts, Stephen.
Roberts, Thomas.
Rogers, John.
Roper, Thomas.
Roper, William.
Roybould, Thomas.
Ruffe, Daniel.
Rugge, James.
Sharp, James.
Simon, Lorenz
Simons, Saul.
Smith, George.
Smith, Peter. (?)
Smith, Thomas B.
Smith, Wm Henry.
Snetter, Charles.
Stairns, John.
Stanyarne, John R.
Stanyarne, William.
Stoll, Jacob.
Stoll, William.
Sullivan, Cornelius
Swint, John.
Taaf, Honor.
Taylor, David.
Testard, Robert.
Thorne, Philip.
Thorpe, John.
Tier, William.
Todd, Richard.
Trezevant, Daniel.
Turner, Edward.
Venning, Nicholas.
Viegra, Joseph.
Waight, John.
Waring, John.
Weston, Plowden.
Williams, Robert, jr.
Willson, John.
Wish, John.
Wolferston, Francis.
Young, George jun.

By order of the Commandant,

G. Benson, Major of Brigade.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

Wm Abney, Jan 19, 1832.
Jas Adare, sen, July 20, 1835.
Jennings Allen, Feb 3, 1835.
John Artis, Feb 11, 1834.
Joseph Black, Nov 18, 1843.
John Brockington, Dec 24, 1841.
John Brown, [illegible] 3, 1842.
John Burgess, Oct 15, 1803.
Isaac Park, Feb 12, 1835.
D. N. Cordes, [illegible] 19, 1835.
William Cays, [illegible] Jan 9, 1834.
Paul Chapelain, June 29, 1841.
Jonathan [illegible], Aug 17, 1841.
Wm Day, [illegible] 4, 1841.
Joel Dean, sen, March 17, 1842.
Capt Thomas Edwards, Aug 14, 1832.
Wm Hasell Gibbes, Feb 21, 1834.
Isaac Gregory, Nov 24, 1834.
Capt William Grant, Aug 18, 1841.
Aaron Guyton, July 20, 1841.
Andrew Hamilton, Jan 28, 1843.
Col Samuel Hammond, Sept 15, 1842.
Robert Hand, sen, Aug 19, 1841.
Hugh Hanna, Sept 6, 1842.
Drury Harrison, Jan 2, 1840.
Drury Hearn, [illegible] 2, 1840.
John Hume, April 7, 1841.
Robert Kilpatrick, July 13, 1840.
Joseph Koger, sen, Feb 16, 1835.
Peter Kolb, Dec 24, 1835.
John Lamar, Oct 31, 1842.
Bazile Laneau, Nov 19, 1833.
Benjamin Lindsey, Oct 1, 1841.
John P. Martin, July 18, 1832.
Maj Henry Moore, Aug 18, 1843.
Maj Samuel Morrow, Mar 18, 1842.
Abraham Motte, Oct 23, 1833.
Thomas M'Dow, Nov 16, 1835.
John M'Gehee, Feb 4, 1834.
Archibald M'Mahon, June 29, 1841.
John Randal, sen, July 17, 1840.
Henry Rea, Sept 21, 1842.
William Richardson, July 14, 1843.
Samuel Rivers, Feb 2, 1835.
Rev John Rooker, July 15, 1840.
Wm Shiver, Jan 24, 1832.
William Smith, Feb 9, 1843.
Col Henry D. Stone, Feb 2, 1841.
Col Thomas Taylor, Nov 22, 1833.
Maj John Threewits, July 16, 1842.
George Turner, March 23, 1843.
Rev George Vandicer, July 30, 1833.
William Wilson, Nov 26, 1833.

South Carolina Loyalists and those who Took Protection.

List of those withdrawn from the State to join the enemies thereof.—The Gazette of the State of South-Carolina, Nov 24, 1779. There is a further list in The Charlestown Gazette, Jan 11, 1780.

List of Petitioners to Clinton—166 names.—The Royal South-Carolina Gazette, Sept 21, 1780.

List of 213 Petitioners for Protection.—The Royal Gazette, July 11, 1781.

List of those whose estates were confiscated by the Jacksonborough Assembly.—Ibid, March 20, 1782.

Who Did the Fighting in the Revolution, Massachusetts or South Carolina?

This question is apparently a very old one. For two very vigorous letters on the subject, proving what are now well-established truths, see the Columbian Herald, May 19 and 20, 1796.

The Jews in the Revolution.

MR MILLER.

He who hates another man for not being a christian, is himself not a christian.—Christianity breathes love, peace, and good-will to man. The Jews have had a considerable share in our late Revolution. They have behaved well throughout. Let our government invite the Jews to our State, and promise them a settlement in it. It will be a wise and a politic stroke—and give a place of rest at last to the tribe of Israel.

A WELLWISHER TO THE STATE.

The above item is taken from the South Carolina Gazette and General Advertiser, August 30, 1783.

(Reprinted from the Sunday News, March 17, 1907.—No. 6.)

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

The Synagogue of the Jews in Hasell Street.

(From Shecut's Essays, 1819.)

This portion of citizens, associated themselves as a religious society in Charleston, sometime in the year 1750, under the auspices of Mr Cohen. They read their prayers in a house in Union street, near Queen street, until the year 1757, when they removed it, or rather assembled for religious worship, in the house, now No 318 King street, then the property of Alexander Gillon, Esq. and which then stood back in the yard. It is the same house that is now occupied by Mr Senet, as a Kahoo, or Confectionary and ice cream house.

In 1764, they held their Synagogue at a house in Beresford street, near King street. In 1780, they assembled in Hasell street, at the old Synagogue, lately occupied by Mr Little, as a cotton gin manufactory; and in the year 1795, their present elegant Church was built on the adjoining lot, which they purchased for that purpose, from the heirs of Nicholas Trott, former Chief Justice of the Province.

There can be no argument that goes more fully to illustrate the correct principles of our government, than that of a reference to the Jews who have settled among us. All other classes of citizens, however their peculiar tenets might have differed; yet all professing the Christian religion, were as one family. Their interests, whether moral, civil or religious, were one and the same. The Jews were the only settlers, among those of the inhabitants of the old world, whose religious principles differed from those of the inhabitants of the new.

To show the salutary effects of tolerance in points of religious faith, I will insert the following appropriate observations, for which I am indebted to a learned member of their Society:

"The Jews in this city, at the time of the revolutionary war, were but few in number. These had emigrated chiefly from Germany and Great Britain. The inviting temptation of an unrestricted freedom of conscience, in concerns of religion, which has attracted since that event, a great many to our shores, had not yet blessed this country. At the earliest date of their settlement here, however, as soon as ten men could assemble, (and which the Hebrew law requires, for public worship,) they provided themselves with a place, as suitable as their then slender means could command. A Vestry was afterwards organized, and a Minister called from Europe, to exercise the sacred functions of his office.

"Such was the origin of the Hebrew Congregation in Charleston, at present the most numerous and flourishing of any in the United States. According to information derived from the best authority, the number of Jews resident in the City, is between 640 to 660. The munificent spirit and pious zeal of some of their members, whom unsparing death hath removed to the silent tomb, assisted by the donations of their survivors, have contributed to the erection of that handsome and substantial Temple, in which is worshipped the Almighty Father of All.

"When the war of the revolution commenced, all of this nation who were in South Carolina, able to bear arms, zealously joined their country's martial ranks; for the great but dubious contest. The prize to be acquired in the event of a successful issue, religious and political freedom, was great enough to induce the free offering of

every patriotic exertion—and even of fortune and life in the undertaking. They, with the rest of their fellow-citizens, shared in the privations and hardships of war, also with them share the rich blessings of peace and freedom, the reward of their former sufferings.

"Hence the grateful devotedness of the Children of Israel, has obtained its merited recompence. In this thrice favored land, they enjoy at last, in common with all men, that liberty of conscience, without which, man is but a privilege? slave.

"With an elevation of mind in harmony with the dignity and sacredness of pure piety, the Jew adores the Supreme Being, according to a form of faith which his heart approves and sanctions. It is his belief, it was that of his progenitors for ages on ages past. What are the consequences of this freedom of worship? The peaceful acquisition and dissemination of knowledge, and the universal practice of those social duties that render us essentially useful to society.

"The benevolent offices of humanity, not confined merely to this or that sect, enlarging its theatre of action, becomes at once sufficiently capacious to encompass the whole human race. As respects the Jews in particular, the verity of this axiom has been clearly exemplified. Their emancipation, with every other sect, by the constitutional charter, from religious thraldom under British rule in America, has been but recently effected; and behold the respectable footing on which this nation stands; they have already taken their stations, which they occupy with becoming dignity, as physicians, lawyers and merchants.

"Our State Legislature has included them among its members. We have respectable specimens of their literary talents; they serve well in the army and navy, and what severer pledge can government possess for the fidelity of any portion of its citizens, than the claim it has on their gratitude, for the protection afforded to their dearest rights and interests on earth?

"We are naturally prone to suspect the attachment and sincerity of those whose privileges we have retrenched—whom the laws have in any manner proscribed. The slave can never be trusted with safety; but the free man, free without restraint, in him may his country confide in her heaviest calamities. To sacrifice that country, would be to forge those chains, which are to bow him to the very earth."

The Torbay Prisoners in 1781.

The following most interesting list of militia prisoners on board the Prison Ship Torbay, is on file in Washington. It is a British list and is much fuller than the list of these prisoners as preserved in Garden, Ramsay, Drayton, Gibbes, or McCrady—all of whom have printed it. I have not seen the original, but it is copied by Boogher in his "Gleanings of Virginia History," pp 226-227 (Washington, D. C., 1903.) Several of the names are misspelled owing to that author's unfamiliarity with our local history. For a curious error in connection with this list, see my "Jews of South Carolina," pp 93-94.

TORBAY PRISON SHIP, CHARLES TOWN HARBOUR,

18th May, 1781.

Roll of the Militia Prisoners on board said ship: William Axon, Jr, Samuel Ash, George Authur, John Anthony, Ralph Atmore, Maj John Barnwell, Maj John Baddely, Capt Edward Barnwell, Capt Peter Bounetheau, Henry Bembridge, Lieut John Black, William Branford, Joseph Ball, Robert Branwell, Joseph Bee, Nath Blindell, James Bricker, Francis Bailey, William Basquin, Johnathan Clarke, Thos Cockeran, Thos Cooke, John Calhoone (protection), Capt Jos Cray, Aug 16, '80, Norwood Conyers, James Cox, Richard Cummings, Jacob Cohen, Robert Dewar, Wm Dessausure, Joseph Dunlap, Richard Edmonds, Thomas Eveleigh, John Edwards, Jr, John Warren Edwards, Thomas Elliott, Sr, Joseph Elliott, Jr, John Evans, John Eberly, John Egan (protection), Wm Elliott, Benjamin Guerard, John Gibbons, Thos Grayson, Peter Guerard, William Graves, Christian Geir, Philip Gadsden, John Graves, Joseph Glover, Francis Geott, Mitchell George, Lieut Wm Harvey, Jacob Henry, David Hamilton, John B. Holmes, Wm Holmes, Thos Hughes, James Heward, Thos Harris, Wm Hornby, George Jones, Daniel Jacobs, Charles Kent, Henry Keunon, John Kain, Capt Sam Lockhart (Aug 16, '80), Nathaniel Libby, Thos Listen, Lieut Stephens Lee, Thos Legare, John Leperne, Henry Leybert, Philip Meyers, John Michael, John Minott, Sr, John Moncrief, Chas Magdalen, John Minott, Jr, Samuel Miller, Col Stephen Moore (Aug 16, '80), William Murphy, George Monks, John Morgan, Dr George Moss, Alfred Merriett, Lieut Samuel Miller, John Neville, Jr, Wm Neville, John Owen, Samuel Prioleau, Sr, Philip Prioleau, Chas Pinckney, Jr, James Poyas, Job Palmer, Jos Robinson, Thos Revin,

Daniel Rhodes, Joseph Righton, Jon Scott, Sr. Wm Snelling, John Stephenson, Jr. Daniel Stephenson, Paul Snyder, Samuel Smith, Abraham Seavers, Rippely Singleton, Samuel Scotton, William Sayle (protection, 61 yrs of age, does not want to be exchanged), Stephen Shrewsbury, James Sonsiger, John Tandus, Paul Tayloe, Lieut Sim White, William Wigg, Jas Williams, Chas Warham (et dst), Thos Waring, Sr, Richard Waring, Isaac White, George Welch, Benj Wheeler, John Waters, Jr. Wm Wilcocks, David Warham, Wm Wilkie, Thos You, Richard Yeadon.

Charleston in 1774.

A traveller's impressions are not always to be relied on. The following illustration of this truth occurs in a letter written home to England by a visitor to Charleston in 1774, and is taken from the Historical Magazine, vol 9, p 341. Referring to the very strong signs of firmness and unanimity among the Americans to defend what they think their rights and liberties as long as they can, he writes:

"All these appearances of zeal for Liberty, most People that are born in Carolina can't help discovering in common conversation a great Partiality towards England, calling it their home though they had never been there and seem to wish much to have it in their Power to be able to go and live comfortably in it: which to me appears altogether irreconcilable with their Professions of determining to defend what they call the Rights and Liberties of America to the last Extremity against old England, for I think People in general can't easily prevail upon themselves to injure or fight against what they really have a regard for."

Isaac Hayne.

The following item concerning Isaac Hayne, is to be found in The Royal Gazette, August 8, 1781:

Charlestown, August 8.

Mr Isaac Hayne, who since the capitulation of Charlestown, had taken protection, and acknowledged himself a subject of his Majesty's Government, having notwithstanding been taken in Arms, and at the head of a Rebel Regiment of Militia, was therefore, on Saturday morning last, executed as a Traitor.

For further references, see ibid, April 10 and 17, 1782.

The Repentant Sinner.

Jews have an innate aversion--and quite natural it is,—to those who, having been born within the pale of their faith, have sold their birthright for a mess of social pottage. That there have been many defections from Judaism in South Carolina in the course of the last two centuries is not surprising. What would be surprising, indeed, would be a detailed showing of the enormous strain of Jewish blood that permeates the people of this State. I leave out of account the old-time witticism of the spelling "Jew-genot" which reveals probably more than a grain of truth. But this is not my purpose to-day. I want to tell a little story from my recently recovered records, that I shall call "The Repentant Sinner."

Some ten years ago, there was still living in Charleston an old lady, over ninety years of age, whose latter years were clouded with much physical suffering. Many was the time when she would declare to her visitors that she was only suffering punishment for a grave sin which she had committed in her youth. What that grave sin was, I could never find out until I made a detailed study of my records. The story is quite romantic. Without embellishment it runs as follows:

When a young woman, she had fallen in love with a young man not of her own faith. That matters might run smoothly, she had embraced his faith; but in spite of this fact, the course of true love did not run smoothly anyhow. The young man "went back on her." Then it was that she awoke to her folly and determined to return to the faith of her fathers. Here, then, is her letter to the Elders of the Synagogue:

To The Board of Trustees of K. K. B. E.

Gentlemen:—

Relying on your generous sympathy with one, who though she committed a great error, appears now before you a penitent, I take the liberty to request your aid in reinstating me in the religion of my forefathers. You are aware, Gentlemen, that some twelve

years ago, I abandoned the religion of my forefathers and became a Christian. I was then young and inexperienced, living entirely among a Christian Community, all of which overcame my understanding and I took the step, of which I have for the last six years deeply repented. I am convinced of the truth of our holy religion, and it is my utmost desire again to worship with you at the same altar, at which your and my ancestors worshipped, and am willing to undergo any penalty you may feel inclined to inflict. As the representatives of a Congregation who are Israelites, and who believe in that sacred Law of Moses, which commands kindness and charity to all mankind,—in the name of that God who revealed himself to his chosen people, I conjure you not dismiss a penitent, but to receive her as one who went astray and is anxious to return to her flock.

With my best reliance on your generous sympathy,

I remain, yours,
(Signed) —— —— ——.

The rest of the story is soon told. She was ordered to apear before the Board of Trustees, when she again solemnly declared her firm determination to return to her faith, adding that "she felt perfectly satisfied that no person born in the Jewish faith can reconcile himself to any other." On the following Sabbath she appeared in the Synagogue, when the proceedings that had transpired were publicly proclaimed by the Secretary; and having again declared her penitence, she was restored to her former rights and privileges.

The little story here told is not without parallel, though such returns to the fold are for obvious reasons not very frequent. The picture, however, is a significant one of the days when Religion meant much more than it alas does to-day, to so many of its nominal adherents.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

John Barwin, sen, Aug 17, 1837.
Richard Britt, Mar 30, 1831.
Richard Dawson, sen, Aug 27, 1836.
Matthew Dixon, sen, July 29, 1830.
Henry Edenington, sen, Nov 2, 1836.
Daniel Ford, May 12, 1827.
Timothy Fred, Dec 29, 1830.
Pressly Gardner, Aug 16 1837.
Wm Goodlett, sen, July 1, 1836.
Maj James Hamilton, Nov 9, 1821.
John Harth, April 25, 1836.
John Howard, Mar 2, 1831.
Horatio Jones, Sept 3, 1836.
James Lett, Dec 13, 1838.
Capt Hugh Milling, July 8, 1837.
Isham Milton, April 19, 1831.
Thomas M Cason, April 21, 1830.
Capt John M'Connell, Nov 15, 1830.
Hugh M'Manus, June 20, 1831.
Thomas Ponder, Mar 29, 1837.
Richard Smallwood May 24, 1830.
Capt Reuben Starke, June 16, 1837.
Edward Vandiver, sen, Aug 10, 1837.
Capt James Wallace, Nov 22, 1838.
John Wilfong, sen, July 3, 1838.
Asa Wright, Oct 22, 1826.

Wedgwood China.

It is not generally known that the much sought and highly-prized Wedgwood china, was made from kaolin clay exported to England from South Carolina. Prof Yates Snowden, of the University of South Carolina, has recently been making investigations into the subject. In the Raleigh Register and North-Carolina State Gazette for October 22, 1807, Mr Wedgwood announces that he intends to establish a factory in the United States, and asks for information about clays, etc.

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

Patriotic Societies Once More.

In my "Scrap Book" of March 17, 1907, I devoted a considerable portion of my space to a consideration of the subject of "Patriotic" Societies. In that portion of my article I stated that I wanted to give my readers something to think about. What I there said, had been the object of my own consideration for several years; and I had hoped that with my own reputation to vouch, at least, for the sincerity of my purpose, that what I said would have been carefully considered. My article was not intended either to irritate or to bring into the field some doughty champion for the purpose of controversy. But it seems that one can never tell.

Major Wilson G. Harvey has risen to make a few remarks. Where exactly to place Major Wilson G. Harvey in matters of purely historical interest, I hardly know; nor do I feel called upon to decide; and why Mr Harvey who "has no time for newspaper discussion," should rush into print and tell all that he knows, or thinks he knows, or doesn't know, I cannot comprehend. There is no telling why some people rush into print and into places where angels who are wise have a prudent fear to tread. Perhaps, however, a little incident that came accidentally to my attention during the past week, may throw some light upon his attitude.

Coming down to breakfast, namely, one morning this week, my attention was attracted by a little, lisping, golden-haired chap who was rushing frantically across the lobby of the hotel. In his hand was a razzle-dazzle that made an ear-splitting noise; and as he rushed across the floor, he shouted "Thee me! Thee me!" Mr Harvey, too, seems to have a razzle-dazzle, and wants to be seen and heard. Well, he has been seen and he has been heard.

Now, dear Reader, but for one rash remark in Mr Harvey's article, in which he undertakes to express himself concerning the accuracy of my researches into the past, I would have let him have the field to himself, and left him under the sweet impression that he had made a "ten strike;" instead of showing, as I shall do now, that he has only succeeded in "fanning the zephyr" —for I have a most positive aversion to argument with opponents who think that they can, in ten minutes, with a simple wave of their authoritative hands, dispose of matters that have taken me months of patient work to think out and to put into shape. As, however, my declared intention is to provoke thought and thus to instruct, I will, for the benefit of my readers in general and for Mr Harvey in particular, take some little pains to show Mr Harvey that my carefully-prepared work is neither "misleading," nor "faulty," nor full of "horrible inaccuracy;" and that when "the delver into History in 1960, or maybe in the year 2000" shall hunt up the files of The Sunday News, he will not carry away from my faulty article the grievously erroneous impression that Mr Harvey pictures.

Now before proceeding with my task, I will again promise that teachers of experience do not simply fill their pupils with pre-digested food. This is good enough for babies and for the sick who have [illegible] stomachs. The good teacher—the teacher who really educates—that is to say, brings out what is in his pupils—teaches rather by sug-

gestion; else the best education would be merely synonymous with the incorporation into the unfortunate student of the largest number of prepared facts. There would be no scope for individualism and all scholars would be forced into the same mould. I have tried to follow the example of experienced teachers. In giving my lesson, I aimed rather at being suggestive than exhaustive; for the space at my disposal (while The Sunday News is very tolerant) is limited, and I was not writing a treatise. I see, however, that some of my pupils are not far enough advanced for my method. I shall today, therefore, be more explicit. If I should happen to draw a word-picture of a house, I will write underneath "This Is A House"—lest mayhap it be mistaken for a camel or an elephant; and if I should happen to make a point, I will likewise add: "This Is A Point." Let us, then, back to the record, to which I shall strictly adhere. To bring my statements into better relief, I shall put them into a series of clear-cut propositions.

"The influence of patriotic Societies, so-called, has been anything but beneficial to the accurate study of history. . . . The Constitutions of these Societies make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts."

I reiterate the statement—"the head and front of my offending," that seems to have irritated Mr Harvey's patriotic soul,—for it impelled him forthwith to spring his razzle-dazzle, and with the calm declaration that there is not a line in my article to substantiate my statements, he proceeds to annihilate me by submitting for my information the Constitutions, etc. of the Sons and Daughters, both of which, by the way, have been lying on my table for several years.

That one who by reason of his exalted position in the ranks of patriotic Societies and who might at least be supposed to possess an elementary knowledge of the history of the Revolution, should be unable to see the bearing of the clear-cut facts that I have presented, is unfortunate. I would like to be able to furnish my critic with the comprehension requisite for the grasping of my ideas, but, alas, such power has not been given to me. Twenty-five years of incessant teaching, however, have endowed me with the gift of patience even with the dullest pupils; and so, having failed the first time, I will now try again. Perhaps I shall be more successful this time. Let us, therefore, now back to the Constitution.

"Any male person above the age of twenty-one years . . . descendant of one who . . . as a soldier . . . under the authority of any of the Thirteen Colonies or States . . . and remaining always loyal to such authority . . . shall be eligible to membership in the Society."

My objections to this "Fundamental Constitution," are both general and special.

The Society is instituted "to perpetuate the memory of the men who achieved the independence of this country." Good enough. There are a limited few who can point to certain standard works and to documents of miscellaneous character that have come down to us, which prove the sentiments of the aforesaid individuals. For the rank and file of possible applicants for the privileges of the Society, and these must number millions, "the men who achieved the independence of this country," is interpreted as meaning simply "soldiers who saw service in the Revolution." These are dubbed "patriots." But there is the reservation made—"and remaining always loyal." Those who did not remain always loyal, are thus branded as not "patriots." I submit that this is a most unintelligent interpretation of history, a miserably narrow interpretation of "patriotism," and is deserving of most vigorous protest.

Let me call attention to a few pertinent facts.

(a) MILITIA SERVICE. This is proven either by a muster-roll or an indent, or a pension paper, or an obituary notice. Of themselves, what do these things prove? Absolutely nothing. For the benefit of my readers I took all the trouble to print the militia regulations of Revolutionary days. I have never been able to understand why people should congratulate themselves because they had an ancestor who saw service in the militia. At a time when every man had either to enroll, or to be severely punished, or to get out, what special virtue was there in the act, that entitles them to more consideration than the man who pays his poll-tax to-day? Many of these militia men, we can be reasonably certain from what we know of the history, may have been thoroughly loyal in sentiment to the Mother Country, yet had to do militia duty and fight. These men had indents issued to them in due course, which papers are now in these days of patriotic Societies produced as evidence of feelings which of

the time they would have strenuously repudiated. Such acceptance of an indent by these patriotic Societies, does not show an intelligent understanding of History. (This is a point.)

(b) PROTECTION. History informs us, that for various reasons, some of which I gave in my former article, many hundreds of men—some of them patriots to the core, swore allegiance or as we call it, "took protection." These men are stigmatised and their descendants are stigmatised by these patriotic Societies so-called, through their unintelligent interpretation of History. Whither their stupidity leads, I shall soon show.

(c) MERCENARIES. I will use this word, for it is a good one. There were thousands of what are to-day glorified into "patriots," who enlisted as a free stroke of business. The less we say about them the better. Let the student read Simms's magnificent article "South Carolina in the Revolution," in The Southern Quarterly Review for July, 1848, and if I mistake not, his enthusiasm will receive a decided chill.

(d) CONTINENTAL SERVICE. In the Continental army there were many patriots brave and true. But there were other "patriots" of whom History tells. We are informed, for example, that when the big inducements offered did not fill the Continental Regiments, "the State recruited her battalions by forcing into their ranks, by way of punishment, all men convicted of being idle, lewd and disorderly, or sturdy beggars." (See Statutes of South Carolina, vol 4, page 410. See also McCrady, vol 1775-1780, page 300.) Thus, too, we find Gen Greene bitterly declaring "that he fought Lord Rawdon with his deserters, while Rawdon fought him with his own." "Ranks which were filled with sturdy beggars, lewd, idle, and disorderly men, and deserters were not the place for patriots and decent citizens." (See McCrady Ibid, page 302.) This "patriotism," methinks, may reasonably be taken at a discount. Now for the point. I shall only use two illustrations. They will illustrate my general position:

Wade Hampton took Protection in 1780. He afterwards played a very distinguished part in the struggle for Independence. By the Constitution of these patriotic Societies, his descendants are barred—his patriotism is tainted.

Isaac Hayne took Protection. His tragic story is familiar, I trust, to everyone. This whole-souled patriot, who paid the penalty of his devotion to the Cause by an ignominious death—this man's descendants, according to the Constitution of these patriotic Societies, must be barred from their privileged precincts. His patriotism is tainted.

So that a descendant of a militiaman who saw service because he had to, perhaps of some loyalist who did not have money enough to get away, a descendant of a man who went into the war as a matter of business, by reason of good pay and prospective bounty, a descendant of some ungaoled gaol-bird "convicted of being idle, lewd, and disorderly, or a sturdy beggar," whose name happens to be found on some Continental muster-roll or pay-roll, is surrounded by these patriotic Societies with a halo of tinsel glory and invited to "join," while the descendants of a Wade Hampton or of an Isaac Hayne are deemed unworthy. Yet strange to say, the Sons of the Revolution of South Carolina, who according to their Constitution must exclude the descendants of these, have perpetuated the memory of Isaac Hayne on a bronze tablet. How inconsistent!

I submit again, therefore, that "the influence of patriotic Societies, so-called, has been anything but beneficial to the accurate study of history; and that the Constitutions of these Societies make it clear that they are based upon the most unintelligent interpretation of the simplest historical facts." (This is a point.)

I have taken up so much space with what is of real historical import, that I shall be very brief on the other feature of these Societies, which Mr Harvey states "have subordinated all social lines to the furtherance of patriotic effort." He ought certainly to know It is indeed most gratifying to learn from such an authoritative source, that all the historical workers throughout the country have been laboring all along under a grievous misapprehension. It is really a pity that we have not more evidence of it. I confess that I have been cruelly deluded. I have received hundreds of letters, with a request to hunt for Revolutionary ancestors (I have nothing else to do.) and have often learned that the "D. A. R. gives such lovely affairs," but in all my experience I have never seen any reference in these letters to patriotic efforts; all of which goes to show how mistaken we can all of us sometimes be. It would be interesting to learn what our societies in Charleston have done "to collect and secure for preservation the rolls, records and other doc-

uments of that period." I recently found quite a little Revolutionary material myself here, and it would be quite gratifying to me if I could get access to more of it; but if any such material has been gathered, the collectors have been very reticent about it. The South Carolina Historical Society is doing good work by publishing our historical material, and could do much more if it had a better membership. How many of the Sons and Daughters belong, and thus manifest their interest in the only way that is of any account? Or is $3 a year an excessive price to pay for patriotism? Mr Harvey feels assured that my "great work," is receiving no more unstinted appreciation than from the members of patriotic Societies. Alas, his feeling of assurance is not well founded. I have worked hard for ten years. I have collected some quarter of a million historical references. I have published quite extensively for my opportunities, and the net profit on my work would not pay for the price of a dinner. Talk is cheap. Substantial appreciation of an author's work is best shown by his subscription list. But mine shows no members of patriotic societies; and others will tell the same tale.

But let me say again what I said in my former article: "I have nothing to say against the existence of societies whose purpose is to foster the spirit of patriotism, than which there is nothing nobler." But the workers all over the country seem to think that these societies are wandering far afield from the purpose for which they were instituted. It is simply appalling to think of the number of good, bad and indifferent genealogists who are making a handsome living, practically doing nothing else than trace Revolutionary ancestors. From samples of their work that I have seen you can get anything you want by paying for it. I have a vivid recollection of last Summer's visit to the Lenox Library, when I could not get a seat—every seat being occupied by these ancestor hunters. Other workers make the same complaint. And our own Mr Salley joins in the chorus.

And now in conclusion, I would like to say a word to our patriotic Daughters whose souls I may have perturbed by my former article. I am not writing for fun. When I razzle-dazzle, I usually razzle-dazzle for a purpose. I am striving to get justice for those who seek protection. Personally, of course, I have not the slightest interest in the matter, but I have several friends who for reasons of their own want to join the Societies, and whom I have advised that under the present Constitution they are not eligible—though their ancestors received pensions for their services to the Cause. There is no use to run away from an issue. It should be faced and if necessary forced. This is exactly what I am doing. If our Daughters will have a little patience they will doubtless hear more about it later on. Some may doubt the wisdom of calling attention to the names of those who seek protection. McCrady does this in part. It is better that people know how they stand than that innocent people should be subjected to mortification later on.

And now lastly, too, a word to my friend Major Harvey, than whom I hold none in higher esteem. I am sorry that he got into a controversial mood. He is not a controversialist, and does not belong in controversy. It is always dangerous to swim in unknown waters. If I have been rather severe on him, I hope he will forgive me and not misinterpret my vigorous style for offence. We have both of us only been razzle-dazzling. If the result of our razzle-dazzling is to stimulate our patriotic societies to those efforts for which they were instituted—while I shall still believe that they are founded on an unintelligent interpretation of History—they will at any rate have justified their existence, and our razzle-dazzling will not have been in vain.

[Reprinted from the Sunday News, March 31, 1907.—No. 8

1695740

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

Judah P. Benjamin.

I herewith present the student with practically complete materials for a biography of Judah P. Benjamin. No accurate biography has hitherto appeared, the early story of this distinguished lawyer and statesman being involved in much obscurity. One must beware of newspaper clippings as authentic sources of information. If we do not heed this caution, we shall be bound to get into trouble. I speak with confidence on this matter, having at my command at a few minutes notice some 125,000 historical references still unused. It is only when one is able to take a complete survey of such material that one's opinion is worth anything at all. Then it is, that one sees clearly to what confusion tradition leads the would-be historian.

I would here add that much of the traditional gossip that has gone the rounds of the press in various forms, originated with the late Nathaniel Levin, whose memory went back over half a century, and whose fame as a raconteur lent a fictitious weight to his reminiscences. Another man, in recent years, who has done his little share in perpetuating traditional mistakes, is Mr Henry D. Capers, of Mobile, Ala, who has given us the old stories of Judah P. Benjamin's early career in slightly different version. The present time is the day of scientific history. We accept nothing without reasonable evidence. It may seem a pity to some to spoil old wives' tales; but, properly presented, truth is not less pleasing than fiction. It is often really more remarkable than fiction. But were it even otherwise, our duty to truth were still paramount. There is no use and no justification for the perpetuation of error and falsehood.

Judah P. Benjamin, a pen picture of, April 22, 1864.

Judah P. Benjamin, a letter from, January 21, 1882.

In reference to supposed vast sums deposited in the Bank of England and elsewhere in Europe. "I do not believe that one penny is to be found anywhere in Europe, of the assets of the defunct Confederacy."

Judah P. Benjamin in London, July 13, 1882.

A most interesting sketch.

Judah P. Benjamin, February 25, 1883.

A magnificent tribute from the London Telegraph. "The greatest advocate known to the English Bar since Scarlett." Inaccurate as to the details of his early life.

Judah P. Benjamin, May 20, 1883.

Reminiscences of his legal career, and an account of the coming banquet upon his retirement from the Bar. Absurdly inaccurate though romantic, in the details of his early life.

Judah P. Benjamin, obituary notice of, May 8, 1884.

Interesting but inaccurate.

Judah P. Benjamin, May 11, 1884.

Some interesting reminiscences by an "Octogenarian." The only reference to certain Benjamin family matters in the literature. Not entirely accurate.

Judah P. Benjamin, December 26, 1897.

An inaccurate sketch of his life copied from an article in The Jewish South.

Judah P. Benjamin, January 14, 1898.

The Benjamin family in Beaufort. Judah never lived here—only his mother, brother and sister. He himself at the time was already in New Orleans.

Judah P. Benjamin, January 6, 1898.

This paper contains several most interesting items. First, an editorial on Judah P. Benjamin. Next, a letter from Nathaniel Levin to H. H. DeLeon, containing supposed data about his early life. They are only the reminiscences of a raconteur. Mr Levin tells us, for example, that "Judah P. Benjamin was a student of Columbia College, then under the presidency of the scholarly Cooper." This is not so. He states further: "If Mr Benjamin went to Yale I am ignorant of the fact; and while it may be correct, I doubt its authenticity!" Mr Levin concludes: "A half century has transpired and my recollections as to dates cannot be recalled." In this same issue, a Mr B. C. Hard gives some interesting personal recollections: "Recollections of School-fellow."

Judah P. Benjamin, January 27, 1898.

A letter from Hon James Sprunt, of Wilmington, telling of his career in Fayetteville, N. C.

Judah P. Benjamin's School Days, July 29, 1903.

A long communication from Mr J. S. Leary, containing interesting data about Mr Benjamin at school at Fayetteville.

The above references, together with the data given in my volume on The Jews of South Carolina, pp 185-187, will furnish ample material for an accurate biography of the man described by one as "the brains of the Confederacy," and by another as "the Mephistopheles of the Rebellion, the brilliant, learned, sinister Secretary of State."

Battle Flags.

Story of a Battle Flag, (26th S. C. V.) January 1, 1884.

The Palmetto Flag, January 1, 1884.

Confederate Battle Flags, June 16, 17, 1887.

First Regiment Flag, November 15, 1893.

The First Confederate Flag, February 17, 1895.

John C. Calhoun.

—Three col editorial on, June 10, 1882.

—The State's Tribute to, April 1, 1887.

—Editorial on, April 26, 1887.

—Unveiling of monument, orations, etc, April 27, 1887.

—Eulogy on, by Col Thomas, August 16, 1897.

—Prize oration on, August 22, 1897.

—And Hugh Wilson, editorial and article, October 27, 1897.

—"A Stainless Statesman," February 6 1898.

The Burning of Columbia.

The Burning of Columbia, May 3, 1884, November 3, 1885. July 27, 29, August 10, 1886. January 15, 21. February 5, 10, 1888. February 18, 1891. February 24, 1901.

Huguenots.

Huguenot Memories, June 20, 1883.

The Charleston Huguenots, June 12, 1885.

Origin of the name, September 23, 1885.

The Huguenot celebration, October 22, 1885.

The Carolina Huguenots, November 18, 1894.

Some Abbeville Huguenots, December 5, 1897.

The Mecklenburg "Declaration."

The Mecklenburg Declaration, July 12, 1882.

The case argued on both sides.

—Editorial on, May 28, 1890.

"Liberty cradled in a hornet's nest." Contains interesting material not usually quoted in discussions of the question.

—Editorial on, October 18, 1894.

The Jews' Lands in Abbeville.

There is a charm in historical research. This is largely due to the constant surprises that it offers to the investigator. One never knows where new light is coming from, but somehow it is coming all the time. Such an agreeable surprise came to me most unexpectedly last Summer.

I had conducted what I considered a most thorough investigation into the history of Joseph Salvador, the English merchant prince and philanthropist, who came to South Carolina when the failure of the Dutch East India Company and the earthquake at Lisbon had brought him to the brink of ruin, to seek the wreckage of his former fortune.

Joseph Salvador was in his day one of the greatest landowners in this country, owning 100,000 acres of land, in what afterwards became Ninety-Six District. I thought that I had exhausted for every acre of his vast estate from the records in Charleston. But one must never be too sure in historical matters. A most interesting document that came into my hands last Summer throws more light upon the subject and shows that there may be something underlying the story told by the English historian Fitchette, which I have reproduced in my book, and which did not seem plausible in the light of our records.

I was in Washington, namely, for the purpose of study; as was also my friend, Mr J. L. Conger, of the University of Wisconsin. We had spent considerable time together in Charleston, and he had taken note of some things in which I was particularly interested. The co-operative method is altogether admirable in historical work. I am constantly turning over material to others, who in turn, are on the lookout for things I need. Mr Conger made a real "find" for me. It was, namely, an original re-survey of the Salvador lands, drawn in color, showing all the tracts that had been disposed of, those on which squatters had settled, and the tracts that were still for sale. This re-survey was made in 1791, after the death of Salvador, and sets forth that "the residue of these lands was taken in Execution and sold by Samuel Saxon, Esq. Sheriff of said District, on the 6th Day of June, 1791."

Attached to the plat is the following advertisement, which would do credit to the best real estate agent of today:

LANDS FOR SALE.

In a well settled Country, SIXTY-FIVE THOUSAND THREE HUNDRED AND SEVENTY FOUR ACRES OF LAND; in one body, in the most populous part of the State of South-Carolina, in the district of Ninety-Six. . . . It is situated in a fine healthy climate, free from fever & ague, about sixty miles from Columbia, the seat of government. The land is contiguous to the town of Cambridge, where are a seminary for the instruction of youth, and a superior law court. It is at present within about thirty-five miles of good navigation, with a probability of having the river, called the Great Saluda, that flows along one side of the land, made navigable. The land is beautifully diversified into swells and vales, and is perfectly well calculated for the culture of tobacco, cotton, Indian corn, and small grain; a great proportion of it may be made meadow ground. There is not, perhaps, such a body of land, so circumstanced for sale in any other of the U: States.

Accompanying the plat, is a certificate of 52 Conveyances recorded in Abbeville County—19,559 1-2 acres.

Abbeville County,
State of South Carolina.

I do hereby certify that the foregoing is a true acount of all the several Conveyances (sixty three in number) made by Joseph Salvadore, of land contained within the two tracts of 50,000 acres each, usually called Salvadore's Tracts, upon record in this County; and that no other or further conveyance of any part of said Land is to be found upon the said Records—Witness my hand, at Abbeville Court House this Thirty first day of May 1798——

And I hereby certify that there is no Mortgage upon the whole or any part of the two tracts of Land usually called Salvadore's tracts, to be found on the Records of this County—Witness my hand at Abbeville Court House this 31st day of May 1798.

JOHN BOWIE C. A. C.

What is remarkable indeed, is the fact that none of the conveyances recorded in Charleston, all of which I have enumerated in my book, are recorded in Abbeville. Among these is one to Rebecca Mendes Da Costa for 20,000 acres; and another to several individuals for the residue of 59,900 acres. How the estate was finally settled I do not know, but it was subsequently taken into the Courts by the foreign heirs. It is said that the famous George McDuffie laid the foundation of his fortune by the work he did in connection with the case. The Abbeville records are no longer in existence and I do not know that much would be gained by having them. It is interesting, however, to know that the Salvador lands, which are now within the corporate limits of Abbeville County, are still known as the "Jews' Lands," or the "Land of Promise." I hope some day to make a pilgrimage thither.

Duels and Duelling.

Wise-Lewis Duel, September 20, 1881.
Virginia Duels, October 18, 1881.
The Modern Campaign Duel, October 21, 1881.
Duelling in Virginia, January 3, 1882.
New Orleans Duel, June 8, 9, 10, 1882.
Columbia Duel, June 22, 27, 1882.
Old-time Duels, October 18, 1882.

Duelling in South Carolina, October 21, 1885.
Duelling in the South, July 21, 1887.
Williamson-Calhoun Duel, August 11, 12, 13, 25, 1889.
A Famous Duel, November 9, 1897.

Biographical Material.

Edwin Booth, June 8, 1893.
Junius Brutus Booth, September 20, 1883.
John C. Calhoun's Family, May 4, 1885.
Ann Pamela Cuningham, October 31, 1885.
Paul H. Hayne, October 4, 1881. November 24, 1882. February 10, September 20, 1883. July 8, 9, 12, August 13, 1886. October 30, 1887.
Robert Y. Hayne, November 13, 1882.
Sidney Lanier, September 12, December 10, 1881.
William Lowndes, December 6, 1885.
James L. Petigru, March 28, 1891. September 26, 1897.
Gen Thomas Pinckney, March 6, 1898.
John Rutledge, February 1, 1891.
State Legislature Biographies, November 26, 1884; November 23, 1886; November 25, 1890.
Henry Timrod, May 1, 2, 1901.

Local History.

The Ashes of the Past, [Alleys in Charleston] November 1, 1885.
Carolina.—The name, January 24, 1862. June 21, 1882. April 12, 17, 21, 26, May 3, 15, 1884.
Carolina—the early days of, April 29, 1888.
Charleston—A Century of,, January 1, 1901.
Charleston—Ante-Bellum, September 13, 1885.
From the Storied Past—Some Reminiscences of the antient history of Charleston, April 11, 1886.
Roll of the Dead in 1900, January 1, 1901.
Georgetown—Description of, October 4, 1882.
Lancaster—a pen picture of, November 23, 1897.
Our Silver Mace—The Story of, October 20, 1882. December 9, 1893.
Marion, Gen Francis—The tomb of, April 19, May 23, 1893.
Relics of the Olden Time, December 6, 1885.
Slave Badges, September 11, 17, 1889.
The "Smiths" of South Carolina, letter from "The Antient Lady," August 9, 1862.

Charleston Churches.

Our Early Churches, December 28, 1884.
The Cathedral of St Finbar, December 18, 1885.
The Circular Church, March 4, 1862. February 19, 1888. August 24, 1890. January 18, 1892. February 11, 1901.
The First Church in Charleston, December 7, 1884.
The Huguenot Church, January 14, 1898.
St Michael's Bells, March 7, 1887. March 6, 1898.
The Unitarian Church, April 17, 1886. April 23, 1887.

Note:—All the references in the foregoing article are to The Courier.

[Reprinted from the Sunday News, April 7, 1907.—No. 9.]

Leaves from My Historical Scrap Book.

By Dr Barnett A. Elzas, M. D., LL.D.

With my article to-day I bring this series of "Leaves from my Historical Scrap Book" to completion. I set out with the avowed purpose of calling attention to the immense mass of historical material that lies buried within the volumes of our newspaper files, which might as well be out of existence, unless someone takes the trouble to index their contents. For myself, I have merely skimmed the surface. All I have done is to pull out a page here and there of my note-books, and to list those items that I thought would be of interest. What I have made available represents only a small portion of what could and should be made available. The files of The City Gazette, The Southern Patriot and The Mercury are likewise wonderfully rich in literary and historical data. Thousands of references might readily be compiled from their interesting pages.

That my contribution to our local history might be of real and lasting value, I have verified practically every reference.

I will only add in conclusion, that I trust my own work may stimulate others in a similar direction.

Miscellaneous Confederate Material.

Major Anderson, Jan 23, 1861.
The Swamp Angel, May 24, 1888.
De Gress's Battery, April 11, 1897.
Hart's Battery, July 28, 1892.
Stevens's Battery, Feb 22, 1897.
Battery Wagner, March 6, 1898.
Judah P. Benjamin's great Speech, Jan 9, 1861.
Edwin De Leon, a fine tribute to, May 18, 1861.

Battles:
Drewry's Bluff, May 31, 1884.
Fredericksburg, Nov 21, 1897.
Gettysburg, Dec 10, 1893.
First Manassas, April 1, 1884.
New Market, July 15, 1892.
Seven Pines, Aug 6, 10, 11, 1885.
Shiloh, April 28, May 10, 1887.
Gen Beauregard, Feb 5, 1884; Feb 22, 1893.
The Sword of Beauregard, March 17, 1893.
Blockade of Charleston, Jan 12, 21, 1897.
Blockade Running, Feb 7, 21, 1897.
The Free Market of Charleston, Feb 26, 1862.
"The noblest charity extant." Originated with Ben Mordecai, and largely supported by him.
Butler's Brigade in '64, Nov 2, 1897.
Gist's Brigade at Franklin, Feb 14, 1887.
Hagood's Brigade, Aug 11, Sept 1, 1881.
Hagood's Regiment, May 9, 1888.
McGowan's Brigade, June 19, 1904.
Who were Carpet-Baggers, Aug 24, 1885.
The Siege of Charleston, July 17, 1892; Jan 26, 1897.
Jeff Davis's Speech at New Orleans, Jan 28, 1882.
Jeff Davis and his maligners, Feb 4, 1882.
Jeff Davis, vindication of, April 17, 1882.
Jeff Davis, capture of, Sept 4, 10, 23, 1885.
Jeff Davis, a kind word for, June 15, 1888.
Jeff Davis, biography of, Jan 26, 1891.
Jeff Davis, funeral of, May 17, 23, 25, 1893.
Jeff Davis, private life of, June 1, 1892.
Coins of the Confederacy, Feb 28, 1885.
Confederate Dead, Aug 25, 1885.
Our Graves at Fredericksburg, March 18, 1890.

List of South Carolina Dead at Fredericksburg, June 16, 1890.

Our Dead in Hollywood, April 10, 1893.
The Dead of the War, Nov 9, 1897.
Germans and their Dead, Nov 10, 1897.
W. L. I. List of Dead, Mar 18, 1888.
The Confederate Capital, Mar 21, 1897.
The Confederate War Debt, June 1, 7, 1886.
The Confederate Generals, June 18, 1889.
The Confederate Gold, Dec 18., 1885.
The first Confederate Ram, Jan 7, 1884.
The Confederate Seal, Jan 15, 27, 1886.
The Confederate Specie, Dec 21, 22, 23, 1881.
The Confederate States Navy, July 2, 1887.
France and the Confederate Navy, May 24, 1888.
The Germans in War, May 24, 1888.
William J. Grayson, Oct 8, 1863.
Maxcy Gregg, March 18, 1888.
Who fired the first Gun? Jan 16, 1861; Oct 20, 23, 1882; Jan 19, 1893.
The first and last Shot., Aug 25, 1893.
Hampton, March 4, 1891.
Hampton Legion, April 3, 1882.
Hampton Legion at Manassas, July 13, 1885; Nov 14, 1897.
With Hampton in Battle, Dec 5, 1897.
Hampton at Fayetteville, Dec 12, 1897.
Gen Huguenin, Jan 10, 1888.
Stonewall Jackson at Manassas, Mar 27, 1884.
Stonewall Jackson at Chancellorsville, April 5, 1888.
Jackson's plan of War, June 29, 1889.
Stonewall Jackson's way, June 22, 1889.
Jackson in Battle, Oct 28, 1897.
Jackson at Winchester, Jan 6, 1901.
The Jews of Chattanooga, July 31, 1861.
The Jews of Richmond, May 3, 1861; Jan 15, 1864.
The Jewish Women of Charlotte, June 24, 1861.
Johnson and Grant, Nov 5, 1885.
The Raids of the Kuklux, Sept 13, 1892.
Robert E. Lee, Jan 5, 1890.
Moise, oration on Lee, Jan 20, 1898.
Robert E. Lee, Teacher, Feb 21, 1897.
Gen James Longstreet, July 6, 1885.
Masonry and Prisoners of War, Jan 28, 1862.
Monitor and Merrimac, May 26, 1897.
Monitor and the Virginia, Sept 13, 1897; Feb 9, 1898.
Benjamin Mordecai, a fine tribute to, Mar 12, 1862.
Nelson's Battalion, Aug 8, 1897.
Orr's Regiment, Aug 6, 1892.
James L. Petigru, Mar 10, 1863.
Who are the Rebels? Aug 15, 1862.
That foul word "Rebellion," July 28, Oct 25, 26, 30, 1897.
The Real cause of the Rebellion, Oct 19, 1897.
The Ordinance of Secession, July 14, 1865.
Jeff Davis on the Right of Secession, July 6, 16, 1881.
The Right of Secession, Mar 15, 1891; June 5, July 24, Aug 18, 1893.
The State Flag, Jan 28, 1861.
Slavery and Secession, Aug 21, 1883.
John C. Calhoun on States' Rights, March 8, 1883.
The evacuation of Fort Sumter, July 7, 1881.
The Siege of Sumter, March 21, 1883.
Survivors 12th Regiment, Aug 22, 1881.
Were the Confederates Traitors? Feb 4, 1885.
Causes of the War, Nov 28, 1897.
Not a Civil War, Nov 17, 1897; Feb 15, 1901.
Issues of the War, May 4, 1882.
The Object of the War, (Lee) May 5, 1885.
Responsibility for the War, June 6, 1893.
Hebrews in the War, Jan 3, 1892.
Southern Heroes in War, Dec 18, 1892.
The first Martyr of the War, Sept 2, 1897.
Memories of the War, Oct 28, 1885.
Reminiscences of the War, April 30, 1887.
South Carolina in the War, Jan 7, 1898.
Wheeler's Men, Mar 14, 1898.
W. L. I. Vols. Appeal, June 15, 1864. (In response to this appeal, Ben Mordecai contributed $1,000.)

Confederate Rosters.

1st Regt S. C. V., April 23, 1861.
1st Regt of Rifles, Aug 23, 1861.
2nd Regt S. C. V., April 26, 1861.
7th Regt, Co F., Aug 14, 1861.
10th Regt S. C. V., Dec 24, 1861.
20th Regt S. C. V., Co A., May 20, 1862.
Beauregard Light Infantry, Aug 9, 1861.
Brooks Guards, May 13, 1861.
Carolina Light Infantry, Oct 15, 1861.
Charleston Mounted Guard, June 1, 1861.
Chesterfield Light Artillery, Oct 15, 1861.
Chestnut Light Artillery, July 28, 1862.
Colleton Guards, Sept 4, 1861.
DeSaussure Light Artillery, Oct 15, 1862.
Drafted Companies, July 29, 1863.
Georgetown Rifle Guards, Aug 21, 1861.

German Artillery, Co B., April 28, 1862.
Governor's Guards, April 11, 1861.
Capt Hills Co, April 1, 1862.
The Home Guard, May 2, 1861.
Irish Volunteers, Aug 1, 1861.
Col Kershaw's Regt, April 30, 1861.
Marion Rifles, Feb 24, 1863.
Ordnance Guard, March 20, 1862.
Palmetto Guard, May 1, 10, 1861.
Palmetto Guard Artillery, June 17, 1862.
Pee Dee Rifles, March 27, 1862.
Pickens Rangers Dec 4, 1861.
Pickens Rifles, Aug 10, 1861.
Re-enlisted Soldiers, Mar 9, 1864.
Regiment of Reserves, Dec 11, 1861.
S. C. College Cadets, May 2, 1861.
Trenholm Rifles, Dec 5, 1861.
Vigilant Rifles, Jan 9, 1861.
Waccamaw Light Artillery, April 29, 1862.
Washington Artillery, ,March 11, 1862.
Washington Light Infantry, June 1, 1861.
Washington Mounted Artillery, July 12, 1861.
Wee Nee Riflemen, Nov 23, 1861.
Wee Nee Vols, Sept 16, 1861.
Yeadon Light Artillery, May 13, 1862.

The Cruel Slave Owner.

The gruesome pictures of the cruelty of slavery which we meet with ever and anon, are very amusing to those who have lived in the South. In examining some wills recently in Camden, I came across a good illustration of the tender regard which the old master and mistress had for their slaves. In the Will of Sarah Levy, the mother of the distinguished Col Chapman Levy, of Camden, probated on October 24, 1842, there occurs the following passage:

"It is my direction, desire and earnest request, that old Kennedy shall be kept with his wife and each treated with kindness and all reasonable indulgence."

I have met with such directions so frequently, that the illustration may be said to be almost typical.

Charles Pinckney (1758-1824.)

I have often thought that a good definition of an encyclopaedia would be: "A book where one can get inaccurate information." Some encyclopaedias are [illegible] bad. I recently had occasion to look up a matter in connection with Charles Pinckney in Appleton's Cyclopaedia of American Biography, and was not a little surprised at the following information: "Mr Pinckney was the founder of the old Republican Party of South Carolina. He possessed liberal views on all subjects . . . he was the principal agent in the removal of the civil and political disabilities that had been imposed on the Jews in South Carolina." (Vol 5, p 23.) I wonder why reliable publishing houses do not submit the proofs of historical works to competent local workers for revision? It would certainly pay them in the long run.

Revolutionary Material.

The Antient Battalion of Artillery, March 31, 1901.
Baron DeKalb, May 5, 1884.
The DeKalb Monument, Jan 1, 1883. See also City Gazette, March 31, 1827.
Battle of Beaufort, ,Gazette of the State of South Carolina, March 10, 1779.
Boston in 1774, June 19, 1861.
A long list of subscriptions from Georgetown, S. C., for the relief of Boston.
Battle of Camden, City Gazette, July 15, 1831. See also South Carolina & American General Gazette, Dec 13, 1780.
Battle of Eutaw, City Gazette, Jan 30, 1828.
Eutaw Springs Centennial, Sept 8, 1881.
Battle of Eutaw Springs, Jan 2, 1882.
The Darkest Hour of the Revolution —Letter from George Washington, dated Dec 30, 1778, Oct 16, 1863.
King's Mountain, Feb 3, 1853.
Original material.
Battle of King's Mountain, Oct 7, 1853.
The Siege of Savannah, South Carolina and American General Gazette, Oct 1, 1779.
Journal of the Siege of Savannah, Ibid, Dec 10, 1779.
Marion's Home, Mar 25, 1897.
Marion's Grave, June 9, 1883.
Marion's Tomb, Feb 17, 1889.
Revolutionary Incident, (concerning Richard C. Anderson) April 6, 1861.
A Relic of the Revolution, (Samuel Venning's sword) May 31, 1861.
Revolutionary Relics, Dec 9, 1884.
Gen Sumter—the Gamecock of the Revolution, Nov 14, 1863.
The Evacuation of Charleston in 1782, Dec 14, 1882.
The German Fusiliers—Roll of the Company at Savannah in 1779, Jan 21, 1886.
Col Pinckney's Order Book, of 1st S. C. Regiment, June 28, 1887.

Biographical Material.

Benjamin George Allston, April 20, 1853.
Robert Elfe, May 30, 1853.
Franklin H. Elmore, June 1, 1850.

Bishop Gadsden, June 25, 1852.
Col Samuel Hammond, Sept 27, 1842.
Robert Y. Hayne, Feb 14, 1840.
Francis Simons Holmes, Oct 20, 1882.
Col William S. King, March 20, 1852.
Mary E. Lee, Feb 22, 1851.
Hugh S. Legare, June 26, 27, 1843.
Thomas Lowndes, July 11, 1842.
Col Charles John Steadman, March 14, 1840.
John A. Stuart, May 12, 1853.

Miscellaneous.

Address at the Dedication of Magnolia Cemetery, Jan 21, 1854.
Our State Arms, Aug 2, 1859.
The Southern "Bourbons," Feb 4, 1882.
Buzzards of Charleston, Aug 18, 1881.
Death of Calhoun, April 1, 1850.
Jeff Davis on Calhoun, Sept 11, 1887.
The Circular Church, July 25, 1858.
Old Coins, Dec 29, 1889.
Cordesville—List of former Residents, &c, July 12, 1851.
Lost Creeks of South Carolina, May 1, 1888.
Description of a "Gander pulling," City Gazette, May 31, 1793.
The Germans of Charleston, Oct 6, 1891.
German Day, Oct 7, 1891.
German South Carolinians, Aug 8, 1897.
Orangeburg's Bold Germans, Aug 15, 1897.
Governors of South Carolina, 1775-1850, Aug 2, 1850.
In Honor of Paul Hayne, Feb 17, 1889.
A plea for Southern Literature, July 16, 1881.
Legare-Dunovant Duel, Sept 15, 1853.
The Lopez Expedition against Cuba, May 27, 1850; Sept 19, 1851.
Palmetto Day Addresses, June 29, 1853.
Palmetto Regiment Roll, June 5, 1885.
Pirates on the Carolina Coast, Feb 15, 1897.
The Beginning of the State (Records), Dec 1, 1891.
Colonial and Revolutionary Records, June 7, 1882.
The Early Records of South Carolina, Oct 27, 1893.
Dr Joseph Johnson's Reminiscences: —"A miscellaneous series of unpublished MSS."
(1) William J. Lowndes, July 18, 1853.
(2) Commissary Garden, July 20, 1853.
(3) Rev Dr Wm Dood, July 21, 1853.
(4) The Tornado of 1761—from the S. C. Gazette, July 22, 1853.
McCrady's History, Jan 30, Mar 24, 1888.
"Millions for Defence," Aug 16,, 1853; July 3, 1854.
History of the Orphan House, July 1, 28, 1854.
Osceola's Grave, Sept 7, 1883.
Puritans and Pilgrims, Dec 22, 1897.
Carolina Silk Culture, Feb 5, 9, 10, 1848.
Speech on Slavery (Harrison), Jan 15, 1840.
Providential Aspects of Slavery, Nov 11, 1888.
Society in South Carolina, The Columbian Herald, Oct 26, 1785.
Life in Colonial Virginia, Jan 5, 1896.
The True George Washington, Feb 22, 1897.

Our Parish Registers.

St Thomas and St Denis Parish Register, 1680-1884, (printed) Charleston Library and Historical Society's Collections.

Christchurch Parish Register, beginning 1694, (MSS). A copy, partly indexed. Historical Society Collections.

St Andrews' Parish Register, (MSS)—3 volumes, a copy, beginning 1714. Library Society Collections.

St Helena's Parish Register, (MSS)—a copy, alphabetically arranged. Historical Society Collections.

Register of St James, Santee, 1758-1788. A copy, owned by the Colonial Dames and in custody of the Historical Society.

St Philip's Parish Register, 1713-1758, printed and edited with a full index by A. S. Salley, Jr. The Church possesses also one MSS vol 1754-1796, as well as later volumes.

Chronicles of St Mark's Parish, 1731-1885, (printed) Charleston Library and Historical Society Collections.

The Giessendanner Record, in "The History of Orangeburg County," by A. S. Salley, Jr.

[Note:—All references in the foregoing article are to The Courier, except where otherwise noted.]

[Reprinted from the Sunday News, April 14, 1907.—No. 10]

Leaves From My Historical Scrap Book

By

Barnett A. Elzas, M. D., LL. D.

SECOND SERIES

Charleston, S. C.

1908

Leaves From My Historical Scrap Book

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PREFACE.

This second series of "Leaves From My Historical Scrap Book" has been prepared in response to a general demand. The entire edition of the first series was exhausted in a few days. I trust that the present series will be as welcome as its predecessor. I will again add that all references are to The Courier, or The News and Courier, except where otherwise noted.

BARNETT A. ELZAS.

Charleston, S. C., April, 1908.

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1 Charleston in Olden Times—Some Interesting Reminiscences—Obituary Notices of Revolutionary Soldiers—Mrs. Anne Royal—Washington Light Infantry—Biographical Material—Miscellaneous.

2. Early Days of the Drama in Charleston, S. C., 2nd Series—Art in Charleston—Local History—Colonial Material—Revolutionary Material—Confederate Material—Biographical Material—Miscellaneous.

3. Penina Moise.

4. Jacob Henry and His Speech.

5. Penina Moise (ii).

6. On Tradition in General and a DaCosta Tradition in Particular—Butler's Life of Judah P. Benjamin.

7. An Index to the News and Courier 1909-1907.

8. List of Persons Banished from Charles Town by the British in 1781 (From the Diary of Josiah Smith, Jr.)—Major Nones.

9. Extracts from the Third Anniversary Address Delivered by Isaac N. Cardozo before the Reformed Society of Israelites, November 21, 1827—Jewish Wills 1710-1874—An Ethical Will—Abraham Seixas.

10. Who Was Jacob Henry?

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D, LL.D.

Second Series, No 1.

The interest taken in the first series of my "Leaves from My Historical Scrap Book," was more than gratifying. For months past I have been deluged with letters from all parts of the United States urging me to "give us some more." That the compliment was more than an idle one was abundantly manifested by the eagerness with which my reprints were taken up, my supply being entirely inadequate to the demand. The work, is hard—even if mechanical. I do not want to destroy my note-books, but I have hesitated to put my material into shape owing to the immense inroads upon my limited time that these articles represent. I feel, however, that I ought not withhold from sharing with others the material that I have gathered in the course of my historical work. I shall, therefore, from time to time, call further attention to historical material contained in the newspapers that I have collated, bearing upon the history of our State.

First, then, I will call attention to a remarkable series of 33 articles which appeared in the pages of "The Courier" during the year 1868. This series of articles is in many respects as noteworthy as that other series to which I have already called attention, and which appeared in the years 1854 and 1855. They may indeed be considered as supplementary to the former series. They are headed "Charleston in Olden Times." They give no clue to their authorship. Possibly they are from the pen of Richard Yeadon himself, but this is mere surmise. Be that as it may, the series contains a veritable mine of historical information, and of information that cannot be found elsewhere in any one place.

Charleston in Olden Times, March 28, 1868.
Amusements in Charleston, April 4.
Pitt's Statue, Gen Gadsden, April 11.
[illegible], April 18.
The Old State House, April 25.
First Settlement, Topography, May 2.
Fortifications, Society in Charleston, May 9.
Topography, May 16.
Churches, May 23, 30; June 6, 13, 20, 27; July 4, 11, 18, 25; August 1.
The Exchange, or Old Post Office, August 8.
The Liberty Tree, First Step towards Independence, The 33 Pioneers,&c, Aug 15.
Commerce and Business, August 22.
Names of Streets—Their Location. Wharves, Public Buildings, &c Aug 29.
Free Schools, Schools for Negroes, &c September 5.
Cincinnati Society, September 12.
The Antient Artillery Society, St Andrew's Society, September 19.
[Note a correction on September 21.]
The South Carolina Society, Sept 26.
Fellowship Society, October 3.
German Friendly Society, October 10.
Hibernian Society, October 17.
St George's Society, October 24.
German Fusiliers Company and Society, October 31.
Commodore Alexander Gillon, Nov 7.

Some Interesting Reminiscences.

The following Reminiscences, interesting both for their local bearing as well as for the family data they present relating to the life of Judah P. Benjamin, a charming biography of whom has recently been published by Prof Pierce Butler, of Tulane University,—was found

among the papers of the late Gabriel Manigault. These particular papers tell the story of the families of De Caradeuc, Remousin, St Martin and Chazal, refugees to Charleston from St Domingo, during the negro insurrection in the last decade of the 18th Century. I reproduce only the story of the St Martin family, and beg to acknowledge my indebtedness to Miss Mabel Webber, the Secretary of the South Carolina Historical Society, through whose courtesy I was permitted to make my copy.

"Saint Martin, another refugee, who married a pretty refugee young lady named Pierre, also of a refugee family, was one of the founders of the "Societe Francaise de Bienfaisance," a society still in existence in Charleston, and started for the relief of destitute French people. Miss Pierre was engaged for several years to Capt George Izard, of the United States Army, afterwards Major General Izard, of the War of 1812. She was only rather pretty and is described in one of the letters of a sister of Gen Izard as having a "nez retrousse"—Gen Izard was very unwilling to marry, and he delayed so long that the brother of the young lady finally proceeded to Philadelphia where he was stationed at Fort Mifflin, and forced a duel upon him. This occurred on the Jersey side of the Delaware River opposite the city, and resulted in Capt Izard being seriously wounded in the right arm and breast at the second fire. He says in his autobiography that, had it not been for the careful nursing of himself by certain devoted friends in Philadelphia whom he mentions, he probably would have succumbed to his wounds. After the affair he was relieved from all further engagement of marriage in that quarter.

"Saint Martin appears to have remained in Charleston some time, for his eldest daughter was born there. This lady married Judah P. Benjamin, who at the time was a rising young lawyer of New Orleans, to which city the family had removed early in the century, for a Major Pierre figures among the officers serving under General Jackson durig the War of 1812. Probably the same one who fought the duel with Capt Izard.

"Mr Benjamin's married life was not a happy one, due it is said to faults on both sides, and in 1846, when my father was taking his family to Europe for a prolonged stay, we crossed the Atlantic from New York to Havre in the sailing ship Louis Philippe with Mrs Benjamin and her brother Jules de St Martin as fellow passengers. She had with her a little girl about two years old and a black nurse who like her mother was also born in Charleston. This negro woman spoke the corrupt French of the West India Islands which was as unintelligible to a stranger as the negro English of the South Carolina rice plantations.

"The separation between Mr Benjamin from his wife was not entire, for he visited her occasionally in Paris and made her a liberal allowance. After making his second fortune by the law in London, as he saw health failing and death in the not distant future, he returned to his family still living in France and died under the domestic roof.

"Mr Benjamin's family were Jews and his account of himself was that he was born on the Island of St Croix now belonging to Denmark, but at the time of his birth, the property of England. He was thus a British subject by the accident of his birth—a fact which was of service to him when he was aspiring to legal fame in England. As soon as the War of 1812 was over, he moved to New Orleans and soon established a name for himself after reaching manhood.

"On the other hand it is well known that a Mrs Benjamin, a poor widow, who kept a little dry goods store in Beaufort, S. C., was the mother of two boys, one of whom, I have frequently been assured by residents of that town, was the future statesman, and that there could be no question as to his identity. He manifested talent when a boy, succeeded in acquiring education and eventually drifted to New Orleans. At the same time it is not asserted that he was born in Beaufort, and he may well have come from St Croix.

"Of this however I am certain, as to his relations, viz: that there was an aunt of his named Wright who also kept a little dry goods shop in King street on the east side, a few doors below Horlbeck's alley, who frequently spoke to my mother when she went to her shop about a nephew of hers who was a rising young lawyer in New Orleans. Mrs Wright was a sister of Mrs Benjamin and in her poverty she could not but feel gratified that one so nearly related to her should be on the road to distinction. When we returned from Europe in 1848, my mother was able to tell the old woman that she had seen her nephew, and that he was a man of recognized ability, which gratified her extremely.

"It may be interesting here to state that at a public ball given by the Americans in Paris in 1855 on the 22d February, I observed Mrs Benjamin among the company. I immediately approached her and

told her who I was. She was very cordial in response, called to her brother who was near by, explaining who I was, and invited me to her apartment in the Rue St Florentin on her regular reception day. I thereupon went and afterwards dined with her, meeting on both occasions her father who was then an old man, and who seemed much interested to converse with me about events that he remembered as having occurred in Charleston. He mentioned with much feeling the kindnesses which had been extended to him as a refugee upon his arrival, and especially the hospitalities of General C. C. Pinckney which he said he could never forget."

Charleston, S. C., 25th October, 1888.

Obituary Notices of Revolutionary Soldiers.

(From the Courier.)

Andrew Adams, June 17, 1808.
Brig-Gen Robert Anderson, Jan 23, 1812.
Samuel J. Axson, October 17, 1827.
Robert Barnwell, November 1, 1814.
John Berry, February 24, 1829.
Maj John Bowie, October 8, 1827.
Charles D. Bradford, July 24, 1824.
Capt Bartlett Brown, December 14, 1822.
Capt John Buchanan, May 1, 1824.
John Carr, September 9, 1805.
Walter Carson, January 20, 1829.
Ezekiel Chimes, December 6, 1824.
Henry Cole, March 6, 1839.
Capt Martin Cole, January 30, 1839.
Alexander Collins, June 20, 1833.
George Cooper, August 4, 1829.
Thomas Corroll, October 31, 1829.
John Currence, August 15, 1827.
Capt James Davis, November 2, 1822.
Maj Joseph Dickinson, March 12, 1807.
Maj Michael Dickson, Sept 14, 1821.
Samuel Dusenbery, November 3, 1829.
Rev Samuel Eccles, August 9, 1808.
William Elliott, May 14, 1808.
Henry Gardner, February 6, 1828.
Adam Gilchrist, March 19, 1816.
Maj James Gillespie, June 3, 1828.
Maj Richard Godfrey, October 22, 1819.
John Goodlett, April 3 0,1809.
Capt Thomas Gordon, November 30, 1809.
Henry Graybill, November 6, 1822.
Joseph Guerard, November 10, 1829.
Capt Robert Halls, March 16, 1816.
Col Elnathan Haskell, December 30, 1825.
Col Benjamin Hawkins, June 1[illegible], 1816.
Capt Richard Johnson, Sept 4, 1815.
Darling Jones, November 19, 1808.
John Knox, February 11, 1824.
Gen Edward Lacey, July 3, 1812.
Maj James Ladson, February 8, 1812.
Benjamin Lawrence, May 4, 1826.
Maj Charles Lining, August 18, 1813.
James McClam, September 15, 1829.
James M'Ginney, February 16, 1824.
Gen John Martin, August 25, 1813.
Gen Hugh Means, July 6, 1825.
Col Francis Mentges, October 29, 1805.
William Miller, March 7, 1827.
George Mitchell, April 9, 1836.
Col John Mitchell, February 20, 1816.
John Munnerlyn, March 30, 1821.
Samuel Murray, January 8, 1812.
William Murrell, August 11, 1829.
Conrad Myers, October 2, 1827.
Col Thomas Osborn, January 23, 1803.
William Patterson, July 7, 1828.
John Pearse, June 17, 1828.
Gen Pickens, August 28, 1817.
Moses Plummer, July 7, 1829.
Col James Postell, March 30, 1824.
Col John Powell, January 29, 1827.
William Price, July 15, 1822.
Samuel Prioleau, March 25, 1813.
Capt Henry Ravenel, February 28, 1822.
Gen Jacob Read, August 1, 1816.
Maj Francis Ross, September 10, 1822.
Col Wm Rouse, August 18, 1829.
Capt John Ryan, October 8, 1827.
Lieut-Col William Scott, June 14, 1801.
Lieut-Col John Smith, June 22, 1819.
Capt Peter Smith, September 18, 1824.
Maj William Clay Snipes, Feb 25, 1805.
Jervis Henry Stevens, July 21, 1825.
Col William Thruston, Feb 25, 1807.
William Wayne, March 31, 1818.
Maj Edward White, January 13, 1812.
Hugh Strain Winter, February 25, 1807.
Alexander Wood, May 5, 1827.

Mrs Anne Royal.

I recently came across a rare and curious Volume that contains numerous amusing references to Charleston and its people. The authoress, on early prototype of Carrie Nation, visited among other cities, for the purpose of obtaining subscribers for her book, the cities of Charleston, Columbia, Camden, Savannah and Columbus. It would be hard to match her epitaets for those who were unfortunate enough to get into her "Black Book." She was particularly unhappy in her Charleston Experiences, which she describes in more vigorous than polite language. Here, it seems, a crowd of toughs met her at the railroad station on her departure and stole both her purse and her list of subscribers. In a letter to the Southern Patriot, April 12, 1830, she bemoans her sufferings at the hands of the Charleston "barbarians and blue skins." Mrs Royal was not well received by the newspapers. The Mercury Intelligencer, of Aug 3, 1827, describes her as "a short, thick, ill-dressed, dirty, brazen-faced and ugly looking woman." I be-

lieve that she was finally put in jail as a common nuisance. Here is the title of her book, that is well worth possessing as a curiosity:

Mrs Royall's
Southern Tour
or
Second Series of the Black Book

By Mrs Anne Royal,
Author of "Sketches of History, Life and Manners in the United States, by a Traveller," &c, &c.

In Three or More Volumes: Vol 11

Washington.
1831.

Washington Light Infantry.

A Sketch of, Feb 22, 1869.
Roster of 1820, Jan 6, 1873.
An Historic Sketch, 1807-1873, Jan 12, 1873.
Roster of 1833, Feb 4, 1873.
Roster of 1851, Feb 17, 1873.
Roster of 1873, Feb 25, 1873.

Biographical.

Thomas Bee, Feb 25, 1812.
Col James Chestnut, Mar 1, 1866.
Philip Freneau, June 29, 1866.
Gen Chirstopher Gadsden, August 31, 1805, July 12, 1825.
R. W. Gibbes, Oct 17, 1866.
Arthur P. Hayne, Jan 9, 1867.
William Lowndes, Jan 13, 1843, Sept 18, 1866.
James L. Orr, May 7, 1873.
J. Harleston Read, Sept 3, 1866.
Gen John Rutledge, Sept 11, 1819.
Rev Dr Stillman, April 17, 1807.

Miscellaneous.

Charleston in 1840, Aug 9, 1873.
[Most interesting statistical data, list of living Revolutionary Pensioners in Charleston, &c.]
College of Charleston—Reminiscences, Mar 31, 1868.
The Burning of Columbia, May 5, 22, 24, 1866; May 6, 17, 1873.
Who burnt Columbia? Sept 23, 1873.
List of South Carolina soldiers interred at
Liberty, Va., May 12, 1866.
Sharpsburg, July 9, 1866.
Rome, July 16, 1866.
Charlestown, Va., July 19, 1866.
Staunton, Va., Aug 7, 1866.
The Confederate Dead at Charlotte, April 17, 1869.
The Twaddle of Mr Jeff Davis, Aug 25, 1873.
The Freedmen in South Carolina, Jan 18, 1866.
History of the German Fusiliers Company, Aug 25, 1873.
Paul H. Hayne, Jan 17, 1867.
Hayne and Webster, Aug 16, 1873.
The Hebrew Race—a tribute to, April 1, 1867.
Jefferson not the author of the Declaration of Independence, May 13, 1869.
List of the Loyal during the War, Nov 24, 1873.
[A long array of South Carolina claimants for Government indemnity.]
Malbone and his minatures, April 10, 1873.
"Millions for Defence," Nov 27, 1873.
Mordecai-McCarty Duel, May 13, 17, 1873.
Literature of North Carolina, Aug 23, 1896.
[A list or original works published in that State.]
Gen C. C. Pinckney, Nov 27, 1873.
Chronicles of Pineville, July 5, 1873.
[List of Residents in 1826.]
Antiquities of Mount Pleasant, Aug 8, 1873.
What Reconstrution has cost the South, Aug 25, 1873.
Is Reconstrution Degradation? Jan 15, 1866.
A Relic of the Past, Dec 29, 1873.
[The Flag of the Citadel Cadets.]
The Rhett-Cooley Duel, July 3, 5, 1873.
The Architect of St Michaels, May 22, 24, 27; July 10, 1873.
St Michael's Chimes, Feb 28, 1867.
The Architecture of St Philip's, May 22, 1873.
Henry Timrod (Rivers.) Nov 30, 1867.
A letter from Washington to Moultrie, May 6, 1873.

[Reprinted from the Sunday News, November 3, 1907.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 2.

My article to-day will mainly consist of a continuation of my index to valuable historical material that is preserved in the pages of The Courier. These articles, taken together, contain the best things that are to be found in the files of this paper from its inception in 18[illegible] down to the year 1900. One more article will bring this working "hand-list" up to-date. I have had numerous suggestions of late as to how I could do my work in more aesthetic fashion and make my index still more useful. I hereby express my profoundest gratitude to my critics. Inasmuch, however, as none of the aforesaid critics has offered to assist the publication of this index with anything but advice, I regret that I shall have to continue my work in the only way possible to me—the way I am doing at present.

Early Days of the Drama in Charleston, S. C.

Second Series.

A fine series of 11 articles, signed "A Friend of the Drama," appeared in the columns of The Courier during the year 1870. They occur in the following issues. March 18, 19, 21; April 8, 9, 11, 12, 13, 15, 16, 20.

Art in Charleston.

Early Carolina Artists, May 28, 1899.
Historical Paintings, September 1, 1895.
Charleston's Art Treasures, Jan 19, 1896
Jeremiah Theus, Limner, Jan 22, 1899.

Local History.

Ashley Hall, Feb 11, 1892.
Charleston in 1740, Jan 30, 1893.
Charleston in 1810, (Topographical,) Jan 8, 1899.
Architectural Features of Charleston, Jan 2, 1895.
The Old Streets of Charleston, Jan 6; March 15, 17, 1879.
The Charleston Library, April 26, 1896.
The Old Circular Church, Feb 19, 1888.
The Enston Home, Jan 8, 1888.
Pitt's Statue, Dec 17, 1898.
The Old Post Office, Feb 2, 1896; Jan 1, 1899.
In St Philip's Cemetery, Jan 6, 1895.
Beaufort College—an Educational Landmark, July 11, 1897.
A Shrine of the Past—The Dead Town and Two Ruined Churches of Dorchester, Nov 17, 1895.
The Old Dorchester Church and its Successor, Dec 16, 1895.
Dorchester's Settlers, April 10, 1898.
The Old Church at Goose Creek, Feb 14, 1887.
Chronicles of Goose Creek, April 19, 1896.
The Story of Purysburg, April 17, 1898.
Reminiscences of St Andrew's Parish, March 27, 1876.
The Parish of St David's, April 23, 1899.
The Burial Places of the Landgraves Smith, Feb 6, 1896.
Story of the Santee Canal, Feb 22, 1898.
South Carolina's State House, July 19, 1897.
History of the State Seal, June 25, 1884.
An Historic God's Acre—Old Waxhaw Burying Ground, June 19, 1898.
Historic Yemassee, April 28, 1895.
An Old Coffin Plate, (Gov Glen,) Jan 12, 1899.
Our First Fire Engine, Jan 22, 1899.
Early American Racing, May 17, 1891
Racing in South Carolina, Jan 1, 1893
The Ravenel Records, July 3, 10, 1898.
The First Theatre in America, Dec 1, 1895.

Colonial Material.

Colonial Carolina, April 12, 1896.

John Archdale, of Carolina, March 15, 1896.

The Cacique of Kiawah, July 29, 1890.

Charleston Viewed Through Puritan Spectacles, &c, Two Remarkable Documents, Sept 25, 1898.

Earliest of Colonial Dames, May 29, 1898.

Courage of Our Forefathers--Bits of Colonial History, Feb 14, 1897.

Old Colonial Testaments, Dec 13, 1896.

Before the Revolution--Cost of Living, &c, Dec 27, 1896.

Early Rice Planting in South Carolina, July 14, 16; Aug 26, 1875.

Slavery in Colonial Days, Oct 19, 1893.

Chief Justice Trott—The man who hanged the Pirates, Feb 19, 1899.

The Turf in Carolina, Jan 21, 1874.

Revolutionary Material.

South Carolina in the Revolution, (Salley), July 9, 1899.

The Women of South Carolina in the Revolution, July 4, 1874.

Rebel Rolls of 1775, March 5, 12, 19, 1899.

A Revolutionary Relic—Roll of a Volunteer Co, Formed in St Mark's Parish in 1775, Oct 4, 1896.

Cornwallis's Orders—Revolutionary Documents Found in Raleigh, Nov 29, 1896.

Story of the Battle of Cowpens, May 10, 12, 1881.

The Eutaw and Cowpens Flag, Feb 17, 1875.

The Battle of King's Mountain, Oct 7, 8, 1889.

The Battle of Fort Moultrie—a description in a Contemporary letter, Aug 25, 1875.

History of the Battle of Fort Moultrie, June 27, 29, 1876.

The Battle of Fort Moultrie, June 29, 1891.

[Contains many historical data, including an account from Marion's Order Book.]

The Yorktown Monument, Oct 13, 17, 1881.

Revolutionary Relic—a letter from Henry Laurens to his son, John, July 3, 1893.

Prisoners of St Augustine, Dec 12, 1894.

A Loyalist's Bloody Story, Aug 28, 1898.

Gen Wm Moultrie's Tomb, Sept 27, 1879.

Mecklenburg's Resolves, Nov 24, 1895.

Jacob Rumph, the Rebel, March 24, 1895.

Sons of the Revolution Address, Feb 24, 1896.

Miscellaneous Confederate Material.

The Hero of the Alamo, April 5, 1889.

The Origin of Abolition, Aug 16, 1894.

Northwestern Allies of the Southern Confederacy, Jan 3, 1887.

The Boys of the Confederacy, Dec 27, 1891.

Confederate Books, (Snowden,) Aug 9, 1903.

Confederate Literature, Feb 15, 17, 1891.

Confederate Flags, May 31, 1896.

Home Life in War Times, Nov 14, 1886.

Our Money in War Times, March 27, 1892.

The Coins of the Confederacy, Feb 28, 1887.

Confederate Money Makers, March 7, 1897.

Confederate Music, Nov 13, 1898.

Postage in War Times, Jan 2, 1887.

The Confederate Navy, May 10, 1899.

[Note: The issues of May 10--May 14, 1899, are full of valuable Confederate material.]

Confederate Surgeons, May 21, 1899.

Confederate Survivors registered at Greenville, Aug 29, 1897.

List of Camps of the U. C. V., May 19, 1899.

Scalping the Confederacy—some of the causes which led to its downfall, July 17, 1887.

Shoes in the Confederacy, Dec 19, 1886.

The Confederate Treasury, March 28, 1874.

A Confederate Mystery—Why was no Southern Supreme Court Ever Established? July 4, 1899.

Two Historic War Letters, Aug 6, 1899.

Gen Beauregard—a sketch of, Feb 22, 1893.

Beauregard and Davis, March 2, 1893.

Eulogy on Jeff Davis, Dec 14, 1889.

Episodes in the Life of Jeff Davis, Oct 2, 1886.

A Tribute to Mr Davis, June 14, 1896.

Mr Davis's Place in History, June 21, 1893.

Jeff Davis's Commissary, Feb 11, 1894.

Hampton, Lee and Farley, Dec 26, 1893.

Hampton and his Staff, July 6, 1896.

Hampton in '76, Dec 1, 1890.

Hampton's Duel, May 31, 1894.

How Hampton Captured Grant's Entire Beef Supply, Oct 7, 1894.

Why Hood's Campaign Failed, May 3, 1898.

Joseph E. Johnston, April 27, 1891.

Gen Joseph B. Kershaw, April 14, 1894.

Kershaw at Gettysburg, June 20, 1895.

Kershaw at Manassas, June 4, 1894.

Kershaw's Capture, Dec 12, 1896.

Kershaw as a Soldier, April 25, 1894.

Robert E. Lee, Jan 21, 1896.
Lee's Laurelled Legions, June 1, 1899.
The World's Idea of Lee, May 29, 1899.
Admiral Semmes—Personal Reminiscences, Sept 4, 1877.

The Story of Appomattox, Jan 22, 1894.
The Battle of the Crater, Dec 22, 1895.
The Battle of Fort Fisher, April 26, 1896.
Carolinians at Gettysburg, Oct 27, 1895.
Heroes of Honey Hill, Nov 20, 1898.
The Battle of Seven Pines, Oct 4, 1896.
Sherman's March to the Sea, Jan 16, 1875.

Our Heroic Dead, May 12, 1896.
Our Dead at Point Lookout, Dec 25, 1899.
The Dead Soldiers of the W. L. I., July 8, 1894.
Graves at Winchester, Va, June 22, 1890.

Story of Brooks's Battalion, Jan 23, 1898.
Charleston Light Dragoons, Dec 19, 1897.
Chichester's Cadets, Dec 18, 1898.
The Darlington Guards, Nov 15, 1898.
The 1st S. C. Regiment, April 26, 1896.
The 27th S. C. Regiment, Nov 12, 1899.
A Sketch of Hart's Battery, Aug 1, 1857
Record of Hart's Battery, July 16, 17, 20, 1875.
Walter's Light Battery, Dec 4, 1898.

The Burning of Columbia, Sept 11, 1879
Who made "The Little David," Oct 4, 12, 1895.
The Palmetto Flag, March 13, 1880.
A Hebrew Hero, (Sergt William Fox), March 30, 1897.
Southern Heroes in War, Dec 18, 1892.
Heroes of Reconstruction, Feb 12, 1899.
Hebrews in the War of Secession, Jan 3, 1892.
"Maryland, My Maryland"—Story of its Origin, June 2, 1895.
Memorial Day Addresses, May 11, 1875; May 11, 1893.
The Story of the War, (Statistical), July 13, 1890.
The Prostrate State, (Beecher), Jan 6, 1874.
The Southern Soldiers—a tribute, May 28, 1894.
The First Shot at Sumter, Nov 24, 1892.
The Truth of History, (Jeff Davis on Sherman's slander), June 10, 1875.
The Objects of the Confederate War, June 25, 1885.
A Vindication of the South, May 26, 1885.

Biographical Material.

Washington Allston, March 24, 1889.
"The Antient Lady"—an editorial obituary, July 20, 1877.
Gen Lewis M. Ayer, March 9, 1895.
John Bachman, Feb 25, 1874.
Judah P. Benjamin—(Life in England), March 27, 1898.
Gen John Bratton, Aug 28, 1898.
John C. Calhoun, Feb 3, 1893.
Arthur Hugh Clough, May 21, 1899.
Lewis I. Cohen, (the first manufacturer of lead pencils and steel pens in America), April 29, 1898.
Charles Jones Colcock, Nov 27, 1898.
William Crafts, June 27, 1896.
Capt F. W. Dawson, March 12, 14, 15, 17, 1889.
Col N. H. R. Dawson, Feb 7, 1895.
Gen Stephen Elliott, Dec 18, 1898.
Basil L. Gildersleeve, Dec 19, 1892.
William M. Grier, Sept 9, 1899.
Francis Huger Harleston, April 18, 1893.
Lieut Paul H. Hayne, Dec 10, 1899.
Charles Colcock Jones, July 29, 1893.
Maj Gen D. R. Jones, Nove 15, 1896.
Maj Gen J. B. Kershaw, April 12, 1896.
Solomon Legare, April 24, 1898.
Commodore Levy—an American Dreyfus, Aug 30, 1899.
"Lowndes of South Carolina," June 15, 1876.
Andrew Gordon Magrath, April 10, 1893.
C. G. Memminger, March 8, 1888.
Dr Middleton Michel, June 5, 1894.
Hon N. R. Middleton, Sept 8, 1890.
John Miller, the Printer, Dec 25, 1889.
John A. Moroso, Oct 28, 1895.
Chief Justice Moses, Oct 9, 1869.
Maj Mordecai Myers, Jan 28, 1871.
A Word Picture of Petigru, April 1, 1893.
Samuel B. Pickens, Sept 18, 1891.
Mother of the Pinckneys, June 7, 1896.
Gen Thomas Pinckney, June 20, 1895.
Mrs Poyas, Jan 24, 1889.
Mrs Margaret J. Preston, April 2, 1897.
Augustus Julian Requier, March 23, 1887.
Robert Barnwell Rhett, Sept 18, 1876.
Col James H. Rion, March 6, 1887
Gen B. H. Rutledge, May 1, 1897
W. Gilmore Simms, June 14, 1870; June 11, 12, 1879.
Thomas Y. Simons, May 1, 1878.
Gen Thomas Sumter, June 23, 1898.
The Poet Timrod, March 27, 1891.
Timrod's Checkered Career, March 5, 1899.
Timrod, a Tribute to, March 12, 1899.
A Timrod Bibliography, March 26, 1899.
Timrod and his Poetry, April 30, 1899.
Timrod, a Northern Critic's Tribute to, June 4, 1899.
Timrod, "The Charleston Singer," July 9, 1899.
Henry Timrod, July 23, 1899.
Timrod, a Tribute to, Nov 19, 1899.
William Lowndes Yancey, May 2, 1892.

Miscellaneous.

List of the General Assembly in 1874 Dec 2, 1874.

Some Rare Old Books, March 22, 1891.

The Old Charleston "Boros," April 3, 1876.

Early Charleston Text Books, Sept 19, 1899.

Old Charleston Imprints, Dec 25, 1898.

Charleston in 1870 and 1877—a Retrospect, Sept 28, 1877.

South Carolina in 1873, Jan 1, 1874.

Chronological Calendar for 1875, Jan 1, 1876.

Calhoun Vindicated, June 4, 1899.

Carolinians and Spaniards, July 3, 1898.

The Mecklenburg Centennial, May 12, 1875.

Members of the Convention of S. C., 1788, April 9, 1870.

The Commerce of Charleston, 1784-1884, Feb 12, 1884.

Daniel Deronda—a Synopsis, Sept 12, 1878.

The Epic of all the Ages, (Barnwell,) July 19, 1893.

Lists of Firemen, April 28, 1886.

Fiske's False History, Oct 16, 1898.

The German Fusilier's Centennial, May 3, 4, 1875.

Hebrews in America, April 24, 1887.

Hebrews in the Spanish War, Oct 23, 1898.

How History Repeats Itself in Politics, (1832-1890,) Sept 5, 1890.

The Code of Honor, May 24, 1891.

Ideals of Life, (Sass,) June 19, 1898.

Illiteracy Before the War, Jan 19, 1883.

Comparative Illiteracy Again, Jan 24, 1883.

Andrew Jackson's Duel, July 19, 1895.

Old Hickory's Birthplace, Oct 2, 1889.

The Jacksonian Epoch, May 11, 1899.

Illustrious Jews, July 9, 1893.

Prejudice Against the Jews, July 10, 1887.

The Russian Jews—Origin and Cause of their Persecution, Jan 7, 1894.

A Tribute to the Jews, (from Coningsby,) July 2, 1877.

The Wandering Jew, Feb 16, 1896.

Jewish Women, Jan 31, 1897.

Curiosities of Literature, March 4, 1889.

McCrady's History Criticised, July 10, 1898; July 16, Aug 27, Dec 17, 1899.

The Merchant of Venice, Jan 6, 1870; Jan 23, 1898.

"Millions for Defence," Nov 26, 1899.

Milton's Minor Poems, May 17, 1884.

Some Newspapers of Charleston, March 29, 1896.

The Negro in South Carolina, March 19, 1876.

Superstitions of Negroes, May 13, 1888.

An Appeal to Pharaoh, Oct 3, 4, 1889.

A Plantation Plough Song, Aug 5, 1888.

Nullification Times, Oct 10, 1888.

Old Nullification Days, April 5, 1896.

Osceola, June 29, 1897.

The Ruins of Ancient Rome, (De La Torre,) April 2, 1899.

South Carolina's Responsibility for Negro Slavery, April 11, 1874.

The Last Cargo of Slaves, June 28, 1896

The Real Slave Dealers, April 14, 1888.

Religion and Slavery, Nov 22, 1891.

The Old South, as it Was, June 20, 1897.

Dialects of the South, Aug 6, 1888.

The Jews of the South, Sept 7, 1896.

The South in Literature, July 2, 1899.

Southern Literature as a National Force, May 23, 1892.

The Poetry of the South, March 28, 1886.

The Writers of the South, Oct 29, 1891.

Pioneers of Southern Literature, Sept 27, 1896.

Woman in the Old South, Feb 20, 1893.

Southern Magazines, (Salley,) Aug 27, 1899.

South Carolina in Letters, Dec 14, 1890.

Poets of South Carolina, May 10, 1896.

Women Writers of South Carolina, July 19, 1903.

South Carolina Book Plates, Jan 4, 1891.

Trent's Life of Simms, March 31, April 18, 1892.

French Spoliation Claims, April 2, 1899.

Charles Sumner's Slanders, (Simms,) Nov 12, 1899.

The Place of Tennyson in English Poetry, Feb 19, 1893.

Texas in 1895, Jan 12, 1896.

South Carolina Texans, Sept 4, 1893.

The First Thanksgiving Proclamation, Nov 26, 1896.

Washington and Lincoln, June 26, 1899.

W. L. I. Roster for 1874, Feb 24, 1874.

[Reprinted from the Sunday News, February 9, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 3.

PENINA MOISE (1797-1880.)

I shall devote my "Scrap Book" to-day to a selection from the poems of Penina Moise, the blind Charleston singer, whose name was a household word in thousands of Southern homes a generation ago. I shall not tell the sorrowed story of her life. Those interested in that story will find it told in detail in my volume on "The Jews of South Carolina," pp. 181-185. The exigencies of space will only permit a few examples of the products of her Muse, which comprise a vast variety of themes, "from grave to gay, from lively to severe." Should any reader, touched by these examples of her song feel a desire for more, he can gratify his wish by consulting the numerous references to her poems at the end of my article.

Penina Moise is best known by the volume of hymns which she wrote for the Congregation Beth Elohim, of which she was a member, some of which hymns are still in use. Of these compositions I can only find room for three or four examples.

The first, and technically, perhaps, her best, is the hymn she wrote for the re-consecration of the Synagogue which had been burnt to the ground in the great fire of 1838.

CONSECRATION HYMN.

When Faith, too young for a sublimer creed,
  Her simple text from nature's volume taught,
She 'wakened Melody, whose shell and reed,
  Though rude, upon her spirit gently wrought.
But soon from sylvan altars she took wing,
  And music followed still the angel's flight:
Savage no more, she touched a golden string,
  And sung of God, in Revelation's light.
Lead, lead our chords, ye seraph-pair,
  The soul of Jesse's son,
That we may in harmonious prayer,
  Exalt the Holy One!

Girt in His lightning robe, God gave the law
  From trembling Sinai, to His eldest-born;
Tablets, that time from memory could not draw,
  A talisman in Judah's bosom worn.
His spirit before thousands past,
  To one alone revealed;
And 'mid the thunder's awful blast,
  Faith's covenant was sealed.

"Him first, Him last," Him let us ever sing,
  Whose promise yet the Hebrew pilgrim cheers;
Who shall His wandering people once more bring
  Back to the glory of departed years.
Bright pillar of our desert path,
  Through shame and scorn adored;
Thy mercy triumphs o'er thy wrath,
  Creator, King, and Lord!

Lost is the pomp, that in the land of palms
  Thy regal temple on Moriah graced;
No wreathing incense here Thy shrine embalms,
  No cherub-plumes are round its altars placed.
Our censer is the "vital urn,"
  Our ark's upborne by zeal;
To these, Almighty! wilt thou turn
  At Israel's appeal.

Now, let joyous Hallelujah's ring,
  The fallen casts her ashes far away:
Behold another fane from ruin spring,
  In brighter and more beautiful array.
Enter in brotherly accord
  God's holy dwelling-place:
Chastened in spirit and in word,
  There supplicate His grace.

Hear, O Supreme! our humble invocation:
  Our country, kindred, and the stranger bless!
Bless, too, this sanctuary's consecration,
  Its hallowed purpose on our hearts impress.
Still, still let choral harmony
  Ascend before Thy throne;
While echoing seraphim reply:—
  The Lord our God is One!

A good example of the easy-flowing rhythm of her hymns, is No. 121. It is included in many collections, though few know the authoress.

PRAYER.

Pray when the morn unveileth
  Her glories to thine eyes;
Pray when the sun-light faileth,
  And stars usurp the skies.
Far from my bosom flinging
  Each worldly thought impure,
The praise of God be singing,
  Mortal! for evermore.

Pray for the friend whose kindness
  Ne'er failed in word or deed;
Pray for the foe whose blindness
  Hath caused thy heart to bleed.
A blessing for thy neighbor
  Ask thou of God above;
And on thy hallowed labor
Shall fall His smile of love.

Beside the stranger's altar,
  Or at thy proper shrine,
Let not thy accents falter
  In utt'ring truths divine.
But e'en when life is waning,
  Thy faith with zeal declare—
One God alone is reigning
  Whose worship none may share.

Penina Moise's most popular hymn, is No 68 in the Collection. No hymn by a modern Jewish writer has been more sung than this. Several appropriate musical settings have been adapted to it, the best to my idea, being the well-known music of Von Weber. As to the hymn itself, I think that it deserves a place in the company of the best ever written.

SUBMISSION TO THE WILL OF GOD.

God Supreme! to Thee I pray,
Let my lips be taught to say,
Whether good or ill may flow,
Hallelujah, be it so!

What Thy wisdom may dictate
Let Thy servant vindicate:
Though it may my hopes o'erthrow,
Hallelujah, be it so!

Friends may falsify my trust,
Kindred also prove unjust,
Wound my heart and chill its glow,—
Hallelujah, be it so!

Health and comfort may decline,
But at this should I repine?
Both to Thee, my God, I owe,
Hallelujah, be it so!

When by disappointment stung,
Hard it is for human tongue
Still to say, though tears may flow,
Hallelujah, be it so!

Yet, from Mercy's aid shall spring
Strength of spirit still to sing
'Mid bereavement, pain, and woe,
Hallelujah, be it so!

The last hymn to which I shall refer, is one that is used on New Year's Eve in every Congregation where the Union Prayer Book is used. Very few are those who know that this popular hymn is taken from the Charleston Hymn Book.

NEW YEAR.

Into the tomb of ages past
Another year hath now been cast:
Shall time, unheeded, take its flight,
Nor leave one ray of moral light,
That on man's pilgrimage may shine,
And lead his soul to spheres divine?

* * * * * * *

Peace to the house of Israel!
May joy within it ever dwell!
May sorrow on the opening year,
Forgetting its accustomed tear,
With smiles again fond kindred meet,
With hopes revived the festal greet!

Much of Penina Moise's poetry may be called "occasional" poetry, the poem being suggested by some or other incident in the life of the poetess. A good example of this occurs in No 78 of the Collection—her expression of sorrow and faith on the occasion of the death of her sister Rachel, to whom she was most dearly attached.

When I would smile, remembrance brings
A thousand sad and bitter things,
Vexations, crosses, wrongs and woes
That blighted hope and broke repose.
Heavenly Sire! Holy One!
When shall I say, Thy will be done!

I mourned for one who, like a twin,
Shared every thought that passed within:
"Oh! would that I might die for thee,"
Was echoed in my anguish.
Heavenly Sire! Holy One!
I should have said, Thy will be done!

Time brought me to the Lord, my Shield,
Whose balm my wounds had scarcely healed
When suff'rings, various and deep,
Destroyed my health and banished sleep:
Heavenly Sire! Holy One!
My words were not, Thy will be done!

I saw my kindred's fortunes changed,
The feelings of my friends estranged;
In silence I was doomed to grieve
Else wants my hand could not relieve.
Heavenly Sire! Holy One!
I said not yet, Thy will be done!

How weak in faith must I have been;
How led by sorrow into sin,
In trial ne'er to recognize
The seraph mercy in disguise.
Heavenly Sire! Holy One!
My heart now says, Thy will be done!

A loyal Jewess at heart, it is quite natural that a number of Penina Moise's poems should have been devoted to topics relating to the emancipation of her people. Of these poems, I will give two specimens.

TO PERSECUTED FOREIGNERS.

(From the Southern Patriot, Feb 23, 1829.)

Fly from the soil whose desolating creed,
Outraging faith, makes human victims bleed.
Welcome! where every Muse has reared a shrine,
The respect of wild Freedom to refine.

Upon OUR Chieftain's brow no crown appears;
No gems are mingled with his silver hairs.
Enough that Laurels bloom amid its snows,
Enriched with these, the sage all else foregoes.

If thou art one of that oppressed race,
Whose name's a proverb, and whose lot's disgrace,
Brave the Atlantic—Hope's broad anchor weigh,
A Western Sun will gild your future day.

Zeal is not blind in this our temperate soil.
She has no scourge to make the soul recoil.
Her darkness vanished when our star did flash;
Her red arm, grasped by Reason, dropt the lash.

OUR Union, Liberty and Peace imparts,
Stampt on our standards, graven on our hearts;
The first, from crush'd Ambition's ruin rose,
The last, on Victory's field spontaneous grows.

Rise, then, elastic from Oppression's tread,
Come and repose on Plenty's flowery bed.
Oh! not as Strangers shall your welcome be,
Come to the homes and bosoms of the free.

THE REJECTION OF THE JEW BILL, BY THE HOUSE OF LORDS.

(From the Courier, Sept 14, 1833.)

"And the heart of Pharaoh was hardened—neither would he let the children of Israel go."

Why against Folly point satiric swords?
Rise scornful Muse and sing the House of Lords!
Let bigot pride your boldest stroke receive,
Patrician prejudice relentless cleave.
Who would have looked for Jesuitic tenets,
St Omer's scourges within British Senates?
Who could have dreamed a faggot yet would blaze
Far more unquenchable than zealots raise,
Felled from the highest branches of a tree,
Rooted within the soil of Liberty?
Spotless are now the records of old Spain,
For Acts of Faith leave not so deep a stain,
Nor structures based on erring superstition,
As this Aristocratic Inquisition.
Was it a Vulture fierce or gentle Dove,
Sent as the type of mediatorial love?
Faithful disciples! well ye emulate
Your intercessor by intolerant hate.
Forgetting Fate's antithesis, ye wield
Oppression's red, instead of Mercy's shield.
Apostatizing from that plan divine,
Which grants to Justice no sectarian shrine.
A star once led to Virtue in the East,
Now such the speckler on a dusky breast.
This to no godlike attribute will guide,
Though Fame a Wellington has deified
(Hero! if laurelled brow that name deserve,
Coward! by nobler test—the moral nerve
Proud Philistine, explore the secret spring,
That moved the puppets of thy martial ring;
In Israel's hand thou'lt find the golden wire,
Whose impulse stirred Enthusiasm's fire.
And to this sordid bourn they would confine
The noble remnant of a lofty line;

Crush the high aspirant to Glory's meed.
And bid him from her brilliant lists recede.
By civil excommunication blast.
Souls in the purest mould of Honor cast.
Like the red text upon the regal wall.
Truth flashes warning of that nation's fall.
Which in the revel of prosperity
Profanes the cup—nor heeds the captives' cry.
It cannot be—Britannia must explode
That dark deformity from Freedom's code.
It shall not be! with prescient exultation.
My joyous harp rings out Emancipation!

Old, blind and poor, Penina Moise, in her 83rd year, addressed her last poem to all her "dear relatives and friends in acknowledgement of their unremitting kindness:"

Long past the allotted term of mortal years,
My soul a captive in the vale of tears,
Flutters its wings, to shake the dust away,
Contracted in its narrow cage of clay;
Conscious the hour of freedom is at hand.
When it will soar to Faith's own fatherland,
By mercy there with manna to be fed.
Gathered by angels for their daily bread,
And with "the just made perfect" ever shared,
Whose deeds on earth, their souls for heaven prepared.
Such is at least the promise Hope has made.
In dreams where Paradise is oft portrayed
As a more glorious Eden than the first,
Where life's most tragic drama was rehearsed.
But why should I not wish to linger here?
Do I not dwell in Friendship's atmosphere?
Where generous souls such balmy tribute bring,
As makes my wintry age so like to spring
That scarce the blind recluse, amid its snows,
Detects the absence of the vernal rose.

Scant in the hour-glass of Time are now
The sands symbolic of life's measured flow,
But ere the few that still remain shall fall.
On thee long long slumbering muse, for aid I call.
Through inspirations golden medium yet
In part to cancel gratitude's past debt.
Vain hope! that such poor coinage could repay
The sterling gifts received from day to day.
To Heaven for requital I commend,
My kindred dear, and many a faithful friend.
Praying through future years they may enjoy,
Health, peace and happiness without alloy.

Praise to my young associates who delight
To see as 'twere to me a second sight,
Through which alone I may again behold,
Flowers and gems of intellectual mould—
Whose gentle ministry, with soothing power,
Brightens my spirit in its cloudiest hour
Till e'en through darkened vision it perceives
The silver interlining Mercy weaves.

Penina Moise was remarkably prolific with her pen, and while much of her writing does not rise above the level of average feminine verse, she certainly must have possessed an extraordinary gift to be able week after week—frequently as often as three times a week—to contribute long poems on almost every conceivable subject to the columns of a single paper. Someone who has more time at his disposal than myself, may hereafter desire to make a deeper study of Penina Moise as a writer. I therefore append a list of references to The Courier where most of her literary compositions, prose and poetry, are to be found. The list is by no means complete.

January 19; February 9, 1828.

June 12, 15, 1830.

March 31; April 9, 16, 23; May 11; August 2, 9, 23; September 8, 1831.

March 6, 15; June 25, 1832.

June 14, 19, 1833.

February 18; August 19; September 24; October 1, 25, 29; November 29, 1834.

March 4, 13; April 10, 14, 1835.

April 22, 1836.

April 6, 14, 26; May 2, 6, 17, 18; June 1, 5, 6, 9, 15, 20, 1837.

May 19, 24; June 26; July 3, 6, 11, 17, 24; August 2, 6, 9; September 10, 25; October 18, 22, 1838.

February 3, March 19, 26, 28; August 28, 29; September 7, 15; October 16, 28; November 19, 1839.

March 21, 28; May 20, 25, 26, 30; June 3; December 19, 28, 1842.

December 5, 1845.

February 24; March 4; August 30; October 7, 28; November 28; December 9, 1847

October 17, 27, 1854.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 4.

Jacob Henry and His Speech.

In the "Leaves from my Historical Scrap Book," which I have been publishing, I have tried my best to impress the reader with the fact of the vast wealth of historical treasures that lie buried in the pages of the newspaper press of South Carolina—treasures that deserve to be exploited by historical students of our State. My research is now completed, and, while I shall soon bring my articles definitely to an end, for the sole reason that I can no longer afford to make the sacrifice of time that this work necessitates, and because I think that I have done enough—I would state here that I have sufficient material at hand to continue this work for the next ten years, without exhausting myself. Perhaps some other student will arise, who will be willing to "enter into my labors."

I propose to-day to reprint a remarkable speech, delivered before the Legislature of North Carolina, in the year 1809. The circumstances that gave occasion to this speech were the following: Jacob Henry, a Jew, had been elected a member for Carteret County in 1808. In 1809 a motion was made to vacate his seat, on the ground of his "denial of the Divine authority of the New Testament." The speech is his defence. It was originally printed in the Petersburg Republican, reprinted in the Baltimore American, and thence thrice reprinted in Charleston—in the Courier of February 3, 1810, in the City Gazette and Daily Advertiser of the same date, and in The Carolina Gazette of February 6, 1810. It is reprinted, somewhat abbreviated and changed in Wheeler's "Historical Sketches of North Carolina," Vol 2, pp 74-76, and thence incorporated by Mr Huehner in Vol 16 of the Publications of the American Jewish Historical Society. Who Jacob Henry was, I shall discuss at length in a future article.

Wheeler, in his "Historical Sketches of North Carolina," Vol 2, pp 74-76, referring to the incident, remarks:

"In 1809 the seat of Jacob Henry, one of the members from this county, [Carteret,] was vacated on the ground that "he denied the Divine authority of the New Testament." Mr Henry, in an able speech, said to be the production of Chief Justice Taylor, defended his rights, and he was aided by the luminous efforts of Judge Gaston."

Wheeler is mistaken as to the fact of Jacob Henry being unseated. Witness the following from the Raleigh Register, and North Carolina State Gazette of Thursday, December 7, 1809:

"Wednesday, December 6.

"The greater part of this day's sitting was consumed in discussing the resolution introduced for expelling Mr Jacob Henry on the ground of his being a Jew, and having refused to qualify upon the New Testament. The friends of the Resolution, supported it on the following article of the Constitution:

"That no person who shall deny the being of God, or the truth of the Protestant Religion, or the Divine authority

either of the Old or New Testament, or who shall hold religious principles incompatible with the freedom and safety of the State, shall be capable of holding any office or place of trust or profit in the civil department within this State."

"Those opposed to the adoption of the Resolution contended that the above article was not intended to operate against Members of the Assembly, but against persons holding offices; as the preceding articles had been particular in pointing out the qualifications of Members of Assembly. After considerable debate the House resolved itself into a Committee of the Whole, in order to hear the evidence in support of the charge. No sufficent evidence appearing, the Resolution was disagreed to, and of course, Mr H. keeps his seat."

Here, then, is the report of the speech, as it appeared in our local papers:

TRUTH AND ELOQUENCE!

A motion was made at the last session of the Legislature of North Carolina, for the expulsion of Mr Henry Jacobs (sic.) a Jew, and member of that House. To the motion he made the following speech in that body in behalf of himself and constituents. The speech is alleged to be from the impulse of the moment. A more eloquent and argumentative one we have seldom seen. The motion was unanimously rejected.—Balt. American.

Mr Henry—Though I will not conceal the surprise I felt that the gentleman should have thought proper yesterday to have moved my expulsion from this House, on the alleged ground that I "disbelieved in the divine authority of the New Testament," without considering himself bound by those rules of politeness which, according to my sense of propriety, should have led him to give me some previous intimation of his design,—yet since I am brought to the discussion, I feel prepared to meet the object of his Resolution.

I certainly, Mr Speaker, know not the design of the Declaration of Rights made by the people of this State in the year '76, and one day before the Constitution, if it was not to consecrate certain great and fundamental rights and principles, which even the Constitution could not impair, for the 44th section of the latter instrument declares, that the Declaration of Rights ought never to be violated on any pretence whatever. If there is any apparent difference between the two instruments, they ought, if possible, to be reconciled. But if there is a final repugnance between them, the Declaration of Rights must be considered paramount: For I believe that it is to the Constitution as the Constitution is to a law; it controls and directs it absolutely and conclusively. If, then, a belief in the Protestant religion is required by the Constitution to qualify a man for a seat in this House, and such qualification is dispensed with by the Declaration of Rights, the provision of the Constitution must be altogether inoperative, as the language of the Bill of Rights is, that all men have a natural and unalienable right to worship Almighty God according to the dictates of their own conscience. It is undoubtedly a natural right, and when it is declared to be an unalienable one, by the people in their original capacity, any attempt to alienate it, either by the Constitution or by law, must be vain and fruitless.

It is difficult to conceive how such a provision crept into the Constitution, unless it was from the difficulty the human mind feels in suddenly emancipating itself from fetters by which it has long been enchained; and how averse it is to the feelings and manners of the people of the present day, every gentleman may satisfy himself by glancing at the religious belief of the persons who fill the various civil offices of this State. There are Presbyterians, Lutherans, Calvinists, Menonists, Baptists, Trinitarians and Unitarians.—But as far as my observation extends, there are fewer Protestants, in the strict sense of the word used by the Convention, than of any other persuasion; for I suppose that they meant by it the

Protestant religion as established by the law of England. For other persuasions we see houses of worship in almost every part of the State, but very few for Protestants; so few, that indeed I fear that the people of this State would for some time remain unrepresented in this House, if that clause of the Constitution is supposed to be in force. So far from believing in the truth of the 39 Articles, I will venture to assert, that a majority of the people have never read them. If a man should hold religious principles incompatible with the freedom and safety of the State, I do not hesitate to pronounce that he should be excluded from the public councils of the same; and I trust that if I know myself, no one would be more ready to aid and assist than myself. But I should really be at a loss to specify and know religious principles which are thus dangerous. It is surely a question between a man and his Maker, and requires more than human attributes to pronounce which of the numerous sects prevailing in the world is most acceptable to the Deity. If a man fulfils the duties of that religion, which his education or his conscience has pointed out to him as the true one, no person, I hold, in this our land of liberty, has a right to arraign him at the bar of any inquisition. And the day I trust is long past, when principles merely speculative were propagated by force, when the sincere and pious were made victims, and the light minded bribed into hypocrites.

The proud monuments of liberty knew that the purest homage man could render to the Almighty, was in the sacrifice of his passions and in the performance of his duties; that the ruler of the Universe would receive with equal benignity, the various offerings of man's adoration, if they proceed from an humble spirit and sincere mind; that intolerance in matters of faith had been from the earliest ages of the world the severest torment by which mankind could be afflicted; and that governments were only concerned about the actions and conduct of man, and not his speculative notions. Who among us feels himself so exalted above his fellows, as to have a right to dictate to them their mode of belief? Shall this free country set an example of persecution, which even the returning reason of enslaved Europe would not submit to? Will you bind the conscience in chains, and fasten conviction on the mind in spite of the conclusions of reason, and of those ties and habitudes which are blended with every pulsation of the heart? Are you prepared to plunge at once from the sublime heights of moral legislation into the dark and gloomy caverns of superstitious ignorance? Will you drive from your shores and from the shelter of your Constitutions, all who do not lay their oblations on the same altar, observe the same ritual, and subscribe to the same dogmas? If so, which among the various sects into which we are divided shall be the favored one? I should insult the understanding of this House to suppose it possible that they could assent to such absurdities. For all know that persecution in all its shapes and modifications is contrary to the genius of our government and the spirit of our laws; and that it never can produce any other effect, than to render men hypocrites or martyrs. When Charles the 5th, Emperor of Germany, tired of the cares of government, resigned his crown to his son, he retired to a monastery, where he amused the evening of his life in regulating the movements of watches, endeavoring to make a number keep the same time, but not being able to make any two go exactly alike, it led him to reflect on the folly and crimes he had committed, in attempting the impossibility of making men think alike!!

Nothing is more easily demonstrated than that the conduct alone is the subject of human laws, and that man ought to suffer civil disqualification for what he does, and not for what he thinks. The mind can receive laws only from him of

whose divine essence it is a portion; he alone can punish the disobedient; for who else can know its movements, or estimate their merits? The religion I profess inculcates every duty which man owes to his fellow men: it enjoins upon its votaries the practice of every virtue, and the detestation of every vice: it teaches them to hope for the favor of Heaven, exactly in proportion as their lives are directed by just, honorable and beneficent maxims.—This, then, gentlemen, is my creed; it was impressed upon my infant mind, it has been the director of my youth, the monitor of my manhood, and will, I trust, be the consolation of my old age.

At any rate, Mr Speaker, I am sure that you cannot see any thing in this religion to deprive me of my seat in this House. So far as relates to my life and conduct, the examination of these I submit with cheerfulness to your candid and liberal construction. What may be the religion of him who made this objection against me, or whether he has any religion or not, I am unable to say. I have never considered it my duty to pry into the belief of other members of this House: if their actions were upright and their conduct just, the rest is for their own consideration, not for mine. I do not seek to make converts to my faith, whatever it may be esteemed in the eyes of my officious friend, nor do I expel any man from my esteem or friendship, because he and I differ in that respect. The same charity, therefore, it is not unreasonable to expect, will be extended to myself, because in all things that relate to the State and to the duties of civil life, I am bound by the same obligations with my fellow citizens: nor does any man subscribe more sincerely than myself, to the maxim: "Whatever ye would that men should do unto you, do you so even unto them, for such is the law and the Prophets."

[Reprinted from the Sunday News, February 23, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 5.

PENINA MOISE (II.)

Since the publication of the specimens of the writings of Penina Moise in my "Scrap Book" of two weeks ago, thanks to the courtesy of Mrs Nina Solomons, of Sumter—a namesake of Penina Moise—I have been privileged to examine a considerable collection of that writer's literary remains. I am sorry to say that the examination did not yield much of value. I have likewise carefully looked over her "Fancy's Sketch Book," a dainty little volume, published in Charleston, in 1833, which contains a reprint of some sixty poems, practically all of which, however, might have been allowed to rest in peace where they were originally printed, without any loss to literature. Penina Moise's claim to remembrance will continue to rest entirely upon her hymns. Inasmuch, however, as I have undertaken to preserve her best work, I will to-day give a few further specimens, including a couple of examples of her lighter work, but which I am afraid, are not to be considered above the level of average mediocrity—while the best of their kind in her writings.

The atmosphere in which Penina Moise lived was not a healthy one. Poverty, sickness, suffering and death, which played so large a part in her personal experience, naturally enough, find constant expression in her writings. She was one who literally "learned in suffering what she taught in song;" and while the keynote of Resignation and Faith run like a golden thread through her compositions, the themes, to the outsider, are monotonously depressing.

Here are two "personal" poems which I have not hitherto met with in print:

MEDITATION ON THE DEATH OF MY BROTHER.

Has Faith forbidden human tears to flow,
When loving souls their last farewell have spoken?
Or Nature asked that tribute to forego,
When link by link her strongest chain is broken?

Oh! best of all THAT Faith to me appears,
Which walks with simple Nature, side by side—
Nor, on the grave when fall affliction's tears,
Those drops of feeling, as rebellious chide.

Welcome that Grace whose cheering "Nahamoo"
Still promising a Comforter supreme,
Reveals to the despairing mourner's view
Through present shadows, Mercy's future beam—

Which shows the gates of Heaven opened wide
By angel hands, lost kindred to admit:
By long and patient suffering sanctified,
In presence of their Judge benign to sit.

In holy vision I behold the last
Of those, for whose bereavement I have wept—
His spirit brightened by the glory cast
From Him, whose image undefiled he kept

Oh! blest reward, for meek endurance here
Of life's oppressive pains and countless woes;
Freely to breathe in Mercy's atmosphere,
And find eternal and serene repose.

That need, lamented Brother, now is thine—
Thine, too, the privilege with saints to sing
The praise of that beneficence divine,
Which thus removes from death its poignant sting.

Friends mourn below, but friends above rejoice
To see thee enter those celestial folds—
And celebrate with one united voice
Thy first birthday among immortal souls

December 28, 1854.

THE DATE OF MY SISTER'S BIRTH AND OF MY BROTHER'S DEATH.

Scarce can I realize, my Sister, dear,
That to threescore you have approached so near;
It seems to me so very short a time
Since you were blooming in your summer-prime—
And though external roses lately grew
More pale than when they drank Life's morning-dew,
So free from furrows did your cheek remain,
So little tinged with Autumn's sallow stain
It seemed that Time, e'en while he stole its tint,
Had of his passing footsteps left no print;
Nor did he lay his hand upon your head,
Its locks to interlace with silver thread.
Till Nature, tired of his long delay
Thinned the dark mass, and dappled it with gray.
Sadly you turned from your reflecting-glass,
To watch the one through which the hours pass—
Starting to find that you with ease could count
Of its remaining sands, the small amount.

Yet wherefore, my loved Sister? not in vain
For you has fallen e'en a single grain—
And oft have you by actions kind and just
To golden droppings changed its heavy dust.
Nor has your spirit e'er been dispossesst
Of moral bloom—the brightest and the best;
But to the world doth sweetness still impart
From Nature's finest vase—a feeling heart!

A double anniversary this day,
Now cheers my soul, now clouds its joyous ray,
For by capricious chequering of Fate,
It forms at once my sister's natal date,
And in the chronicle of death appears
Linked with a treasure lost in former years.
Thus, between living and departed worth
A soul immortal, and a child of earth,
Thought is by turns in light and shadow cast—
The smiling present and the tearful past.

Oh! may the widow's God each year increase
The meal of plenty, and the oil of peace!
And grace divine from an exhaustless cruse
The blessed balm of Health fore'er effuse.

And when existence reaches its last hour,
May Faith, the great re-animative power,
Within the chamber of thy spirit lark
More than Elijah's miracle to work—
One by which Virtue's offspring shall enjoy
Life without limit, and without alloy.

Here is another example, in different vein:

A FUNERAL CHANT.

(From The Courier, Sept 7, 1840.)

FOR DAVID ARARI—THE HERO OF DAMASCUS.

Rest, martyr, rest! 'neath the Syrian sod,
Whose spirit ne'er bowed but to Truth and thy God!
No tyrant the freedom of Faith now controls,
Or breaks the repose of the Sabbath of souls.
Thou art gone, hoary victim, in heavenly trust,
That ransom for Israel shall spring from thy dust.
Rest, martyr, rest!

Has Glory a trophy for one of thy mould?
Her laurels, her palms, and her fillets of gold
Are trinkets and tares for those heroes of earth,
Whose deeds in profaner ambition have birth.

Their pulses to perilous emprise are stirred
By mountebank Fame with a magical word.
She points to the pyramid power ascends,
And a plume to the pinion of victory lends.
But visions of conquest, no radiance shed
When thou, self-devoted, in sacrifice bled.
No balm for thy quivering fibres was found,
No lenitive meed for the spiritual wound.
Alone hast thou wrested in Life's wintry wane
And fallen! untainted by perjury's stain.
The beauty of holiness closed thy career,
Immortality's echo repeats thy last prayer.
Rest, martyr, rest!

In fancy awhile, we to foreign shores stray,
And look, placid stranger, upon thy pale clay.
The smile on thy lip, of benignity born,
Seems parted in death between pity and scorn.
Thy bosom's deep agony left not a trace,
Integrity's bold granite brow to deface;
There still is that fortitude finely revealed
That from man to thy Maker for justice appealed.
Rest, martyr, rest!

The rose of Damascus shall deepen its glow
On the spot that has witnessed thy wrong and thy woe.
While pilgrim-enthusiasts gather the flower
That blushingly clings to thy own ruined bower,
And pensively over thy sepulchre strew
Its leaves and their purest libation of dew.
Away, thoughtless bard! to the East must they turn
O'er the tomb of the martyred Arari to mourn?
In vain shall they seek it upon the world's chart,
His monument stands in the Hebrew's sad heart.
Rest, martyr, rest!

Let us now turn to Penina Moise in lighter vein. A number of such poems have been printed. They are merely average doggerel. Such are her poems "Said Cotton to Rice" and "The Song of the Mosquito." A little better, but not much better, is her poem entitled

LOVE AND LAW.

(From The Courier, March 6, 1832.)

A random shaft from Cupid's quiver,
Once struck a famous barrister;
The lady was a cold deceiver,
Therefore his suit ne'er harassed her.
But during a long evening session,
When he to Hymen's bonds alluded;
She only laughed at his confession
And said the thought must be precluded.
The Muses with the Graces joined,
A lovely jury soon composed;
To try the fellow who purloined
Hearts that no flaw had e'er disclosed.
Deeper in crime her soul to steep,
(As urged by the Solicitor;)
This modern Macbeth murdered sleep,
When to his eyes a visitor.
To court subpoena'd the coquette
Was rashly guilty of misprison;
Her judges at defiance set,
And boldly plead without permission.
"Try me for larcenies in Love?"
The law of Nature learn to read;
Woman's prerogative 'twill prove,
And not a felon's flagrant deed.
If actionable such offence,
Ye Nine consulting justice strict,
Who steal with Fiction's keys each sense
I can of pilfering convict.
Not for myself but sex I plead,
Prescriptive right of breaking chains;
Once from this privilege recede,
And not a wreck of power remains.
What penalty must I endure
In this case of attachment?
Yon plaintiff-lawyer may procure
Of writs a whole detachment:
This form he feigns to love so well,
May even now incarcerate;
I'll find new suitors in my cell,
Fearless your verdict I await.
Not guilty! from the Graces burst
When the appeal was ended;
But soon the sentence was reversed,
Nor mercy recommended.
At once the Muses seized their lyres,
Untwisted all the silver strings;
And bound the culprit with their wires,
Who still in bondage smiles and sings.

Here is another example:

IMPROMPTU.

On hearing that Gas Light was introduced into a House just as an Intellectual Lady had made it her abode.

"Two stars hold not their zenith in one sphere"—
Thus saith old England's gifted Will Shakespeare.
In our blessed land quite the reverse is seen;
And in full view of our college campus green
There TWO bright lights together forth have burst—
So lustrous BOTH, 'tis hard to rank the first
Save that the one shines brightest far by night,
While from the other beams perpetual light.

November 22, 1848.

Perhaps I had better not give any further specimens, for fear of spoiling what I have already printed. The work of poets, like the deeds of men and women, are unfortunately judged by the worst rather than by the best. I understand that there is a possibility of a Memorial Volume of Penina Moise's poetry being printed in the near future. Let the compiler beware. It is far better to preserve a half dozen poems worth preserving than to attempt to collect a large volume of rhymes that were merely written to fill a column. Unless exceeding care is exercised, and a delicate, discriminating judgment, the result can only be a fresh illustration of the proverb: "Save me from my friends."

[Reprinted from the Sunday News, March 2, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 6.

On Tradition in General and a Da Costa Tradition in Particular.

I am fond of unravelling historical puzzles. Nor do I object to any labor, be it ever so toilsome, that may establish a single fact. I have spent months in the investigation of a single point; for it is only by thoroughness in detail work—that bugbear of the historical scribbler—that the future historian will be able to write history, which is something other than fiction or historical romance. Furthermore, I will premise, that as far as the subject is concerned, which many years ago I determined to make my own, I am to-day absolute master of practically all of the sources now extant—(many are no longer extant)—which sources are at my command at a moment's notice.

I should, perhaps, apologise for my arrogance to Mr Max Kohler, the Corresponding Secretary of the American Jewish Historical Society. He, of course, like so many latter-day critics, knows more of my subject by intuition, than I do by virtue of my hard work. Unfortunately for me, I fail to appreciate the value of this intuitive wisdom, even when incorporated in the steretotyped phrases of the would-be critic. It doesn't "go" in other lines of work, nor will it pass in the sphere of history, save with those who know so little about it that "anything goes." In this branch, especially, so infinite in detail is it, a man has done enough—has done all he can do—when he has mastered with thoroughness his own little line of endeavor.

One of the greatest trials of the historical worker is tradition. Traditions are frequently volunteered to the historian, sometimes innocently, to prove that the "former days were better than the latter"—a doubtful compliment to the present—sometimes the motive is so palpable that the only remarkable thing about it is that any one can be deceived by it. Personally, as I have so often expressed myself, I take but little stock in traditions. I have investigated so many of them and shown how they have originated, that I have not hesitated to advise the beginner in historical work to discount tradition entirely. Traditions, as a rule, are a delusion and a snare, and only in the rarest instances do they put one on to the track of truth.

Of course, such advice will not appeal to such workers as Mr Kohler, who has done his full share in perpetuating the fictions of the early scribblers in Leeser's "Occident" and the "Allgemeine Zeitung des Judenthums" of sixty years ago. "Tradtions should be investigated," pompously exclaims Mr Kohler, and then proceeds to print excerpts with the remark: "The primary sources are unknown to the writer hereof." This is certainly a simple method of investigating. Mr K. probably finds that "'tis easier to tell twenty what 'twere good to be done than to be one of the twenty to follow mine own teaching." But such were ever the critics.

To impress my lesson again, I am printing to-day some traditional data of the Da Costa family, which settled in Charleston, as we know, in 1750. Perhaps Mr Kohler can use them in his collection. They have been in my possession for the past five years and I have had them under investigation ever since; but not a ray of light has come my way to show even the grain of truth that these traditional data may contain. However, as Mr Kohler thinks that "traditions should not be lightly cast aside, but investigated," and I have failed, I will print the data and leave the investigation to him. He may succeed better than I—but I doubt it. Here, then, is the story, as communicated to me by a Christian lady, who

claims to be a lineal descendant of Isaac Da Costa:

"The Da Costas, from time out of memory, were a wealthy and noble family. They lived in princely style in or near the city of Seville, enjoying religious freedom and even the royal favor. But finally they fell under the ban of the Inquisition; and the head of the house, together with his faithful wife, was burned at the stake. A little son was saved by an aged kinsman, and the two escaped, with a chest of gold and jewels, to another land. The child lived and prospered, and his descendants finally established themselves in or near Charleston, either at the close of the 17th or the beginning of the 18th century. Isaac Da Costa was a very noble and exalted character, though narrow and of unbending will. * * * Isaac Da Costa's daughter married Colonel Maysor, who came to America with General Lafayette. When she married him she became a Christian. On the 29th of May 1780 the bloody Tarleton surprised Colonel Buford at the Waxnaws, and butchered his men after they surrendered. Colonel Maysor was one of the unfortunate ones. His head was cut off—so I have heard Grandmother Hyams say, who was the daughter of Colonel Maysor. Of her two children, the daughter grew up in the Christian faith, the son remained a Jew. * * * Isaac Da Costa originally owned both the Coming street and Hanover street burial grounds, and the descendants of Isaac Da Costa had the right of burial there. Of course, the possibility of a Da Costa apostasizing from Judaism was never taken into consideration. This right of burial has naturally been denied to my branch of the family since my great-grandmother embraced Christianity. The last of my people who was buried there was my grandfather, Archibald Linley, and that was under protest, and I have heard that he was buried secretly by night. His wife, who survived him, and her mother, Rebecca Hyams, are buried at St John's, Hampstead, opposite the Da Costa ground. The grave of the former cannot now be found, but that of the latter is marked by her tombstone, on which is recorded the fact that her father, Colonel Maysor, came over with Lafayete and fought in the Revolution. Colonel Maysor's wife, after his death, married Dr Sarzedas, but had no children by him.

"About twenty years ago, my father, who like myself gloried in his Hebrew blood, undertook to write a history of the family. I was but a child at the time, but was his interested companion and co-worker. One day, I remember that he brought home a small volume from the Charleston Library as a great treasure. It was a history of the Princess Lamballe, written by her friend, the Marquise Solari Bogota. This Marquise Solari Bogota was a member of the Da Costa and Hyams families—being Catherine Hyams before her marriage. Her younger brother married Rebecca Maysor, the grand-daughter of Isaac Da Costa. My father pictures her as a great singer who, while travelling abroad, won her titled husband. * * * There is a tradition among us, that we of the Da Costa lineage, are descended literally from King David. I love to think that God's favor to me and His spiritual gifts, are a fulfilment of His promise to my great ancestor that "he should never lack one to sit upon his throne"—the throne of a kingdom more abiding than any temporal power."

Such, then, is the story; and surely it is romantic enough. Were I Mr Kohler, I should print it as a record of fact—merely adding in self-defence, that "the primary sources are unknown to the writer hereof." But such is not my conception of how history should be written. The early history of the Da Costa family is probably similar to that of thousands of other Jewish families in Spain and Portugal. The marriage of Isaac Da Costa's daughter to Colonel Maysor, cannot be confirmed. The story of the Marquise de Bogota—the Memoirs referred to do not mention her at all as the author—is romance pure and simple, as a reference to the first page of the introduction by the "Lady of rank" shows on its very face. (See "Secret Memoirs of the Royal Family of France.... From the Journal, Letters and Conversations of the Princess Lamballe, by a lady of Rank, etc, etc. [Philadelphia, 1826.] And so to the end of the story. The only thing that can be verified in the whole matter is the existence of the tombstone of Mrs Hyams in the cemetery at St John's Hampstead. The inscription reads as follows:

"Sacred to the Memory of Mrs Rebecca Hyams who departed this life on the 14th Dec, 1852 in the 76th year of her age.

She was the Daughter of the late Col. Maysor, who came to this Country with Gen. Lafayette & fought in the Revolutionary War.

This Monument was erected to her memory by her surviving Children."

I do not care to perpetuate such and similar nonsense, though I could, if I cared to do so, print a volume of it. I print it merely as a warning to others

who may feel an inclination to indulge in the nefarious pastime.

Butler's Life of Judah P. Benjamin.

I have recently been reading for the second time the biography of Judah P. Benjamin, by Pierce Butler, of New Orleans. (Philadelphia, 1906.) The author has done his work well. He has written a most readable story that shows us Benjamin, the man, in a new and most charming light. It is this glimpse which he gives us into the inner story of the man, rather than the lawyer and statesman, that constitutes to my mind the principal value of the book. The public life of Judah P. Benjamin has been so thoroughly exploited, that it would be unreasonable to expect that any modern biographer would find anything new to tell. But even here Mr Butler shows much originality—in his impartial and illuminating portrayal, for example, of the failure of his hero as Secretary of War of the Confederacy—a position for which, by training and temperament, he was manifestly unfitted. This particular phase of Benjamin's career has not been so skilfully treated by any previous writer.

In one respect, however, Mr Butler's volume proved a disappointment to me. I had hoped to learn more of the antecedents and early life of Judah P. Benjamin, concerning which so many contradictory statements have been made. The volume furnishes no new light in this regard. In short, we know no more about Benjamin's early years than we knew before. In some respects, too, Mr Butler has not been happy in his sources of information.

Family data are notoriously unreliable, but even such data, in the case of Mr Benjamin, are, strange to say, wanting. One of the most prominent of Mr Benjamin's nephews, writing to Mr Francis Lawley, who was collecting materials for a biography of Judah P. Benjamin, writes: "I would say that I have always found it exceedingly difficult to learn anything about his life prior to the Civil War with any degree of accuracy. The oldest members of the family know nothing but the most general facts." And again: "I suppose that there never was a family whose members seemed to know so little of their own history." (P. 21.)

According to this new life of Benjamin, the family settled in Charleston, emigrating from St Thomas, between 1816 and 1818. This is at variance with the generally accepted statement that the Benjamin family settled in Wilmington prior to their removal to Charleston. Judah P. Benjamin's mother, according to Mr Butler, was a Rebecca de Mendes, of London. In my volume on "The Jews of South Carolina," on the authority of a relative of Mr Benjamin, I have given the name as Rebecca Levy. Numerous references which I have collected from the Charleston newspapers, mention a Jacob Levy, of Fayetteville, as the uncle of Judah P. Benjamin. This is confirmed by a letter quoted by Mr Butler himself. (P. 25.) Mr Butler describes the father, Philip Benjamin, as "a rara avis, an unsuccessful Jew." (P. 24.) Philip Benjamin, from all the accounts of him, does not appear to have made a successful merchant, but his contribution to the Synagogue for the year 1823 shows that he must have been in good circumstances at that time. He must certainly have been a man of good parts, for we find him serving as a member of the Corresponding Committee of the Reformed Society of Israelites in 1826 and 1827, in company with Isaac Harby and Abraham Moise. After 1827 we do not find his name in connection with the Society. Let me say here, that Philip Benjamin appears, like his distinguished son, to have been unfortunate in his domestic relations—apparently living apart from his wife. That his affairs were not satisfactory to his co-members is significantly attested by the following note to the original list of subscribers of the Reformed Society of Israelites:

"PHILIP BENJAMIN.....expelled."

Judah P Benjamin, Mr Butler tells us, was prepared for College at Fayetteville, N. C. He makes no reference to his having received any part of his education in Charleston. The testimony of men whose trustworthiness is undoubted, who actually went to school with him, leaves this point, however, beyond question. There is no doubt that for a time at least, he was a pupil at the Academy of Mr Yon, quite famous during the first quarter of the 19th century.

Mr Butler's references to the religious life of Judah P. Benjamin are quite interesting reading. The Benjamin family, he tells us, were strict Jews, and Judah "had undoubtedly been reared to a very strict observance of his faith, " " " but it may be doubted if he had in any way kept up his connection with the Jewish church since his arrival in New Orleans.

* * * Soon after his coming to New Orleans, an intensely Catholic community, we find him intimately associated with Catholics, rather than with those of his own race. His marriage to a devout Catholic, too, would in itself indicate apathy, at least, toward his faith. And we have direct evidence to show how very lax were the few Jews in New Orleans at the time." Quoting Mr Kohler, he adds: "A writer in the Allgemeine Zeitung des Judenthums reports that, though there were about seven hundred Jewish families in New Orleans, only four kept a Kosher table, and only two observed Saturday as Sabbath. The Synagogue accommodated only about fifty persons, and the former Rabbi, a Dutchman, had married a Catholic wife, who was restrained with difficulty from sending a crucifix to his grave with her husband on his death." This nonsense, misnamed "direct evidence," is certainly very amusing, to say the least. That Mr Kohler, who insists so strenuously upon traditions being investigated should print such stuff without comment and, therefore, with apparent approval, is most remarkable. (Pub Am Jew Hist Soc, No 12, pp 68-9.) It only goes to show how little acumen is requisite to become a critic.

As a matter of fact, the Benjamins were not strict Jews. The mother kept her little shop open on the Sabbath, and that at a time when strict Sabbath observance was general in Charleston. This was told to me by the late Miss Sally Lopez, who died here in 1902 at the age of ninety-six; and a Jewish lady, still living here, testifies to the same fact. This trading on the Sabbath on the part of Mrs Benjamin was much resented by the old-time Jews of Charleston. Judah P. Benjamin himself is reported both as having been baptised in New Orleans, and as having been a member of a Christian Church in Washington. This may be idle gossip or it may not. For myself, I class such reports with traditions in general. They should be absolutely discredited until confirmed.

I have taken the trouble to go into these little details, to show the difficulties that confront the historical writer who wants to do his work accurately yet well. Too many of our writers—Jewish writers in particular—have a "fatal facility" for writing. They mistake "fine writing" for history. The two things are quite different. The prime requisites for the historical writer are the possession of infinite patience in gathering facts, and a historic sense to sift the facts when gathered. The man who writes objectively, letting the records speak for themselves, is going to be the historian of the future, and the "fine writer" will be consigned to where he belongs. Mr Butler's story is largely objective.

I cordially commend Butler's "Benjamin" to the reading public. No one can read the volume without being the better for it. I doubt if a more charming picture exists, than that given by Mr Butler of Judah P. Benjamin—the man.

[Reprinted from the Sunday News, March 8, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 7.

My article to-day consists of an index to The Courier from January, 1900, to December, 1907. This completes my index as far as The Courier is concerned. Taken together, these indices represent a collation of the 105 years of the life of this paper. It will be an easy matter to keep this index up to date.

Local History.

The Edgefield Bacons, May 21, 1905.

"Old Biggin" Church, [St John's, Berkeley,] June 11, 1905.

The Calhoun Home, March 26, April 30, July 2, 1905.

Camden's Historical Treasures, Jan 12, 1905.

Changed Family Names—Alterations in Spelling in Carolina Families, Dec 4, 1904.

Old Carolina Parishes, May 1, 1905.

The Seal of South Carolina, June 30, 1901.

Charleston Fifty Years Ago, March 23, 1902.

Architecture in Charleston, Oct 17, 1902.

A Story of Charleston—Fragmentary Sketches of Historic Places, May 5, 12, 1900.

Old China in Charleston, April 2, 1905

Charles Town's Early Days, March 12, 1905.

Notable Old Homes in Charleston, March 19, 1905.

Circuit Preaching in Old Charleston Jan 7, 1906.

Charleston Before the War, Dec 23, 1900.

Two Churches of Renown, (St Philip's and St Michael's,) Oct 25, 1903.

A Sketch of the Charleston Fire Department, June 17, 1900.

Historic Spots near Clemson, Aug 7, 1905.

Old Paintings at Clemson, July 16, 1905.

Cordesville, Sept 1, 1901.

The Darlington Bar From Colonial Times, Jan 16, 1905.

Dead of the Long Ago, (An Island in the Ashley River,) April 19, 1903.

Duncan's Creek Church, Nov 12, 1905.

The Old Brick Church in Fairfield County, April 19, 1903.

Georgetown Centennial, Dec 19, 20, 1905.

Andrew Jackson's Dwelling, July 24, 1904.

Where Lafayette Spent his First Night, Jan 1, 1905.

Old Pendleton, Jan 28; Feb 4, 1906.

An Interesting Old Graveyard, (near Pendleton, S. C.,) July 26, 1903.

Pioneer Printers of the Piedmont, Oct 29, 1905 .

Where Andrew Pickens was a Ruling Elder—Sketch of Bethel Presbyterian Church in Oconee County, Sept 17, 1905.

St James, Goose Creek, May 19, 1900; April 23, 29, 1905.

St John's Hunting Club—History of, May 20, 1900.

The Cathedral of St John, the Baptist, Dedication of, April 14, 15, 1907.

St Joseph's Church, Silver Jubilee of, Aug 16, 1904.

Rice Culture in this State, Dec 9, 1900.

The Santee Canal, Oct 31, 1902· Feb 15, 1903.

The Shaw Memorial School—History of, April 27, 1905.

The South Carolina Society Centennial, July 31, 1904.

The Grave of Timrod, Oct 5, 1901

Logan's Upper Carolina, Nov 24, 1901.

The Verners in Carolina, May 16, 1905.

Walhalla's Semi-Centennial, Aug 24, 1900.

Literary Articles.

How Books are Made, (Lewisohn,) Dec 24, 1905.

The Books we have Made—A History of Literature in South Carolina, (Lewisohn,) 12 Articles, July 5—Sept 29, 1906.

Charleston's Opportunity, (Elzas,) Jan 19, 1905.

Our American Citizenship, (Heyward,) June 21, 1903

Covenants of Citizenship, (Marshall, Dec 1, 1907.

Christendom's Cathedral, (Duffy,) Dec 3, 1905.

Diversions and Consolations of the Scholar, (Sass,) April 5, 1903.

Education and Modern Life, (Tate,) Mar 18, 1906.

Dr Elzas in Wisconsin, Mar 27, 1904

The Jews of South Carolina, (Tilden,) Nov 19, 1905.

A Study of Sidney Lanier, Mar 29, 1903.

The Lawyer's Day of Opportunity, Jan 18, 1907.

William Ellery Leonard, (Lewisohn,) Aug 4, 1907.

Some Library Treasures, (Elzas,) Aug 30, 1903.

Arnold's Story of the Lincoln Conspiracy, Dec 7-19, 1902.

The Century in Literature, (Scherer,) April 20, 1904.

The Ideal in Literature and Art. (Duffy,) Jan 27, 1907.

Style in Literature, (Harris,) April 3, 1904.

A Plea for Patriotism, (Woods,) Jan 18, 1903.

Life and Times of James L. Petigru—22 Articles, Jan 21—June 17, 1900.

American Poetry, (Lewisohn,) July 24, 1904.

Aspects of Modern Poetry, (Lewisohn,) Feb 11, 1906.

German-American Poets, (Lewisohn,) Jan 31, 1904.

Southern Poetry, (Lewisohn,) Jan 3, 1904.

A Birthday Poem, by Timrod, Sept 27, 1903.

Address on Presenting Eight Portraits, (Barnwell,) Feb 23, 1907.

Rice Cutlure in South Carolina, April 20, 1904.

Ruskin's Beautiful Life, (Bacon,) Jan 14, 1906.

Father Ryan, the Poet-Priest, (Duffy,) Nov 3, 1907.

The Elizabethan Stage, (McGillivray,) May 1, 1904.

Defence of the Sonnet, (Timrod,) Aug 28, 1904.

South Carolina—its Past, its Present and its Possibilities, (Hazard,) June 29, 1907.

Jewish Immigration for South Carolina, (Kohn,) April 21, 1907.

South Carolina Numismatics, (Snowden,) Dec 23, 1906.

The Press of South Carolina in the Revolution of 1876, (Williams,) June 16, 1907.

Gems of Mediaeval Verse, (Sass,) Aug 28, 1904.

The Romance of the Borrowed Word, (McGillivray,) May 12, 1906.

Shylock's Character as a Jew Sees it, (Rittenberg,) Jan 9, 1907.

Zangwill's Play, "The Children of the Ghetto," (Elzas,) April 15, 1900.

Historical Material.

Abstracts from the Records of the Court of Ordinary of the Province of S. C., 1679-1775—58 Articles in The Sunday News, by A. S. Salley, Jr, Oct 18, 1903—Nov 20, 1904.

The Death and Burial of John C. Calhoun, April 15, 1906.

Germans in South Carolina, July 20, 1903.

The German Fusiliers—their History in Peace and War, May 20, 1900.

The German-American Citizen, (Hexamer,) Sept 27, 1907.

The Irish in this State, Oct 9, 1902.

Irishmen in South Carolina, Mar 24, 1901.

The Birthplace of Andrew Jackson, (Salley,) July 31; Aug 7, 1904.

Andrew Johnson's Love, Mar 25, 1905.

Leaves from my Historical Scrap Book, (Elzas,) 10 articles, The Sunday News, Feb 10—April 14, 1907.

Mrs Lee's School History, Nov 29; Dec 6, 1903.

Legare and State Rights, (Salley,) July 27, 1902.

The Mother of Lincoln, Aug 19, 1900.

The Mecklenburg Declaration, (Salley,) April 22, 1906.

The Mecklenburg Myth, (Salley,) July 8, 1906.

Mexican Veterans, Nov 1, 1905.

History in the Miniatures, (Art Club Exhibition,) April 1, 1900.

The Genesis of the Charleston Museum, (Mazyck,) Sept 29, 1907.

Nullification Times, (Life of D. G. Stinson,) June 4, 1905.

Early American Painters, April 9, 1905.

Two Historic Portraits, (Faust and Warren,) Sept 10, 1905.

Francis Salvador, Jan 21, 1900.

Sumter Monument Unveiling Address, (Smith,) Aug 15, 1907.

Washington's Visit to Charleston, Jan 28, 1900.

W. L. I. Centennial Celebration, Feb 23, 1907.

Weems, the Romancer, Sept 29, 1901.

The Welsh of the Pee-Dee, Dec 14, 1906.

What's in a Name? A Historical Review of S. C. Nomenclature, Feb 16, 1902.

Biographical Material.

Richard Herron Anderson, June 12, 1905.

Lewis Malone Ayer, May 27, 1906.

Dr Herman Baer, Jan 3, 1901.

—— A Tribute, Mar 3, 1901.

—— An Autobiography, Jan 13, 1901.

Col Beaufort W. Ball, April 1, 1902.

Gen F. M. Bamberg, May 1, 1905.

Judah P. Benjamin, Jan 1, 1901.

Margaret Lockhart Bruce, Feb 4, 1900.

John C. Calhoun, Mar 24, 1907.

Calhoun, the Peerless, Mar 29, 1903.

Calhoun's Correspondence, Nov 9, 1902.
Calhoun's Personality, June 19, 1904.
Right Rev William Capers, June 28, 1905.
Bishop Capers's Tablet Unveiling, Aug 26, 1907.
Col Edgar Wells Charles, Feb 4, 1906.
John S. Cogdell, July 14, 1901.
Dr Thomas Cooper, July 1, 1906.
F. W. Dawson, July 7, 1901.
Major David R. Duncan, Jan 30, 1902.
Major William L. Dunlop, June 3, 1902.
Col A. Q. Dunovant, April 1, 1906.
Walter Florian, Jan 8, 1905.
Gen John B. Gordon, Jan 15, 1904.
Gourdins, of Charleston, July 24, 31; Aug 7, 14, 21, 1904.
Rev Henry D. Green, May 6, 1906
Gen Wade Hampton, April 12, 1902.
—— Address on, (Bryan,) April 22, 1902
The Peerless Hampton, Aug 9, 1902.
M. C. Butler's Tribute to, Jan 25, 1903.
Paul Hayne, Man and Poet, Feb 15, 1903.
——, the King Poet of the South, Jan 4, 1903.
Col William Alston Hayne, April 10, 1901.
Judge Thomas Heyward, July 23, 1905.
Bishop W. B. W. Howe, Feb 5, 1904.
Henry Hudson, April 1, 1906.
James Wilson Hudson, March 11, 1900.
Col Isaac F. Hun,t April 14, 1900.
Gen Micah Jenkins, Sept 27, 1903.
Dr John Johnson, April 8, 1907.
Rev A. Kaufman, June 11, 1906.
John Leland Kennedy, Aug 6, 1905.
Hugh S. Legare, June 17, 1904.
Lowndes, of South Carolina, Jan 23, 1902.
Edward McCrady, Nov 2, 3; Dec 19, 1903; Jan 31; April 17, 1904.
John McKee, April 22, 1906.
Carlyle McKinley, Aug 29; Nov 6, 1904.
Gen Marion, Dec 24, 1905.
Rev Jonathan Maxcy, Jan 8, 1905.
John Mayrant, April 5, 1903.
Dr Thomas Wade Moore, April 8, 1906.
James L. Orr, Feb 28, 1902.
Dr F. L. Parker, Sept 9, 1906.
Petigru as a Prophet, April 28, 1901.
Porcher and Miles, Aug 16, 1903.
Dr A. Toomer Porter, Mar 31, 1902; Aug 20, 1905.
William James Rivers, Nov 30, 1906.
W. Gilmore Simms, Aug 26, 1906.
Charles H. Simonton, April 26; May 15, 1904.
Gen George H. Thomas, Oct 4, 1903.
Governor Hugh S. Thompson, Nov 21, 1904.
Rev John Morgan Timmons, April 15, 1906.
Memories of Timrod, Nov 15, 1906.
A Reminiscence of Timrod, Dec 25, 1903
Timrod, Hayne and Simms, Mar 2, 1902.
Col William L. Trenholm, Jan 12; June 23, 1901.
Gen Starling Tucker, Jan 5, 1902.
Robert James Turnbull, May 6, 1906.
Edward Weyman, Dec 16, 1906.
Rev John G. Williams, May 20, 1906.
Col Isaac L. Wilson, April 22, 1906.
John Taylor Wood, July 22, 1904.
Rev James Woodrow, Jan 18, 1907.
Richard Woods, April 8, 1906.
Dr Henry Woodward—the first English Settler in S. C., Feb 22, 1903.
William Lowndes Yancey, Oct 1, 1905.
Leroy F. Youmans, Dec 4, 1906.

Revolutionary Material.

Battle Grounds Visited, Jan 18, 1905.
Capt Mackay's Colonials—South Carolinians who Fought under Washington, June 17, 1900.
Emily Geiger's Famous Ride, Oct 14, 1900
Gen Greene, Sept 22, 1901.
Rebecca Motte, Patriot and Heroine, May 10, 1903.
Putnam's Alleged Ride—How History is being Manufactured in Connecticut, June 7, 1903.
Roll of the 2d Continental Regiment, April 15, 1901.
The Spirit of Seventy Six, Dec 15, 1905.
Sons of the Revolution Address, Feb 26, 1905.

Confederate Material.

The March to Appomattox, April 21, 1901.
Last Flag at Appomattox, June 5, 1904
A Battle Flag's Story, Oct 2, 1905.
"The Bonnie Blue Flag," Oct 16, 1904
Battles:
Bean Station, Sept 23, 1900.
The Bloody Angle, May 29; June 19, 1904.
Brandy Station, July 22, 1900.
The Crater, April 15, 1907.
Drury's Bluff, July 25, 1904.
Dunlop's Desperate Charge, Jan 17, 1904.
Fredericksburg, Dec 16, 1900.
Garden's Battery Heroes, July 6, 1902.
Gettysburg, Sept 2, 1900.
The Field of Gettysburg, Oct 7, 1900.
Tarheels at Gettysburg, Aug 14, 1904.
Grimball's, Nov 30, 1902.
Seven Days' Battles Around Richmond, Dec 31, 1905.
Shiloh, Oct 2, 1904.
Trevillian's, Dec 23, 1900; Nov 8, 1903.

The Confederate Ram Arkansas, Nov 12, 1905.
Confederate Books, Aug 3, 1903.
Confederate Choctaws, Feb 25, 1900.
Confederate Diplomacy, July 17, 1904.
Confederate Finances, Sept 1, 1901.
Confederate Flags, Dec 17, 1902.
S. C. Generals in the Confederacy, May 23, 1907.

Two Confederate Heroes, Sept 27, 1903.
Irish Confederates, Oct 19, 1902.
List of MSS Collected, Jan 4, 1903.
Money of the Confederacy, April 12, 1903.
The Confederate Navy, June 2, 1907.
The Confederate Naval Academy, July 15, 1900.
The Seal of the Confederacy, Feb 11, 1902; June 12, 1904.
The Confederate Seals, Mar 13, 1902.
Confederate Stamps, Feb 17, 1907.
C. S. State Department, Oct 20, 1901.
The Confederate Uniform and Flag, Mar 12, 1905.
The Burning of Columbia, Feb 19, 1905.
Crusaders of the Sixties, May 3, 1905.
Story of "The David," July 9, 16, 1905.
Fighting Fire under Fire, July 13, 1902.
Florence Prison Stockade, Mar 30, 1902.
How Hampton Won, Mar 31, 1901.
How the Red Shirts Rode with Hampton, Nov 21, 1906.
Hampton Statue Unveiled, Nov 21, 1906.
Jackson at Chancellorsville, April 24, 1904.
Stonewall Jackson's Death, June 19, 1904
Jackson's Home Life, April 9, 1907.
Lee and the South, Jan 21, 1900.
Lee and his Legions, Jan 31, 1907.
—— Addresses on, Jan 20, 1907.
—— Birthday Tribute, Jan 20, 1907.
—— In Memory of, Jan 20, 1903.
—— Genius of, Jan 25, 1903.
—— Private Life of, Oct 4, 1904.
Lincoln and Davis, Mar 10, 1907.
Memorial Day Addresses, May 11, 1905; May 29, 1907.
North Carolina 1861-1865, April 6, 1902.
Orangeburg Soldiers in the War, May 21, 1905.
The Pickens Rifles, July 4, 1904.
Reminiscences of Richmond, July 4, 1907.
Potter's Raid in Sumter, Jan 12, 1902.
Secession in the U. S., June 4, 1905.
—— The Cradle of, Dec 6, 1903.
—— Ethics of, Jan 4, 1903.
Sherman in S. C., Aug 23, 1903.
Sherman's March to the Sea, May 14; June 11, 1905.
The South Vindicated, Nov 24, 1901.
Regular Army Officers who fought for the South, May 29, 1904.
Battle Flags of the South, June 23, 1907.
Tribute to Southern Valor, Sept 2, 1906.
Jeb Stuart and his Scouts, May 5, 1907.
The Truth of History, May 9, 1901
The Last Council of War, Sept 5, 1902.
Charleston Firemen in the War, Oct 10, 1907.
"Women in the War" Edition of The News and Courier, Jan 17, 1905.
The Right and Wrong in the Civil War, Dec 27, 1903.
Gen Wheeler's Cavalry, July 1, 1903.

Miscellaneous.

Banking in South Carolina, May 19, 1900.
B'nai B'rith Address, (Cohen.) April 15, 1907.
Old China Lore, May 7, 28, 1905.
True Citizenship, Oct 30, 1904.
The City Beautiful, April 30, 1900.
The City Healthful, Nov 22, 1903.
The Cotton Mills in South Carolina, (Kohn,) 32 Articles, Oct 28—Dec 4, 1907.
[The most thorough study of the subject, at first hand, that has ever been made. An irrefutable answer to the professional agitator.]
Dueling and Duels in the Old South, June 24, 1906.
Edgefield Hymns and Spiritual Songs, (Bacon,) May 13, 1906.
The Gonzales Monument, Dec 13, 1905.
Easton Grey—an Appreciation, April 2, 27, 1905.
The Heart's Quest—Review, Oct 23, 1904.
American Jewesses of Note, Dec 8, 1905.
Jews not Aliens in Russia, April 3, 1904.
Leaders in South Carolina, (Club Women,) Jan 17; April 3, 1904.
Lynch Law, Dec 14, 1902; Jan 11, 1903.
Our Lynching Habit, Feb 8, 1903.
Mason-Dixon Line, Nov 4, 1900.
The Negro Problem, Mar 22, April 10, June 14, 1903.
The Negro of Slave Days, July 19, 1903.
Negro Slavery and the White Man's Genius, Jan 27; Feb 6, 19, 1905.
Present Phases of Our So-called Negro Problem, (Chamberlain,) Aug 1, 1904.
What Reconstruction Was, Sept 9, 1901.
Reminiscences of the Sixties, May 12, 1901.
Col Wm Rhett Vindicated, Jan 21, 1902
Roosevelt Comes to Charleston, April 9, 1902.
A Defence of Slavery, March 1, 1903.
New Hampshire and Slavery, May 14, 1905.
The Old South Vindicated, June 16, 1904
"The Southern Rose"—a Charleston Magazine, July 21, 1901.
About Southern Writers, April 10, 1907.
Southern Women in Literature, July 14, 1905.
South Carolina in the Navy, April 12, 1903.
South Carolina College Alumni, Dec 19, 1901.
South Carolina College Centennial, Jan 9-12, 1905.
Some Ante-Bellum Students of South Carolina College, Dec 19, 1901.
Robert Louis Stevenson as a Moralist, June 18, 1905.

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series.—No 8.

List of Persons Banished from Charles Town by the British in 1781.

(From th Diary of Josiah Smith, Jr.)

The following interesting list of Heads of Families, etc, banished from Charles Town in 1781, is copied from the Diary of Josiah Smith, Jr, one of the exiles from Charles Town to St Augustine during the British Occupation, 1780-1781. A copy of this unpublished MSS is to be found in the Collections of the South Carolina Historical Society:

"December 31st, 1781. The Cruel Edict of Lieut Col Balfour, Commandant of Charlestown, for Banishing from thence the Wives, Children & others dependant on those Virtuous Citizens, that wou'd not Sully their honour & Conscience by taking protection, (as too many of their Countrymen thro' fear, or Self Interest, have meanly submitted to) but rather risque every inconvenience, than to be assisting towards the enslaving of their Country, having occasioned the arrival of a large number of both Men, Women & Servants, with such of their moveable effects as they coud with convenience or by permission, bring with them to this City, [Philadelphia,] as an Assylumn or place of security, during their Exile from Carolina, I have hereunder inserted their Names with the Number of their respective familys & Servants.

Arthur, George..1 man.

Atmar, Ralph..1 man, 1 woman, 2 children.

Axson, William..1 man, 1 woman, 2 children.

Anthony, John..1 man, 1 woman.

Allen, Judith..1 woman, 3 children.

Anderson, Richard..1 man.

Anderson, Rebecka..1 woman.

Baker, Mary..1 woman.

Beale, Unice..1 woman, 1 child.

Brewton, Mary..1 woman.

Butler, Peirce..1 man, 1 woman, 6 children.

Baldwin, Samuel..1 man.

Blake, Edward..1 man, 1 woman, 4 children.

Budd, John, Dr..1 man, 1 woman, 2 children.

Bocquet, Peter, Jr..1 man, 1 woman, 2 children.

Bremar, Francis..1 man.

Berwick, John..1 man.

Bricken, James..1 man, 1 woman, 2 children.

Berrisford, Rich'd..1 man.

Bonnist, John..1 man, 1 woman, 2 children, 1 servant.

Bee, Joseph..1 man.

Ball, Joseph..1 man, 1 woman, 7 children.

Bourdeaux, Daniel..1 man, 1 woman, 1 child, 2 servants.

Bourdeax, Nath'l..1 man.

Blake, John..1 man, 1 woman, 1 child.

Burke, Adinus..1 man.

Campble, Elizabeth..1 woman.

Cudworth, Benjamin..1 man, 1 woman, 2 children.

Conyers, Norwood..1 man.

Cox, James..1 man.

Crouch, Henry..1 man, 1 woman, 1 child, 9 servants.

Costeng, John..1 man.

Cochran, Robert..1 man, 1 woman, 3 children, 10 servants.

Cochran, Thomas..1 man, 1 woman, 4 children.

Cripps, William..1 man.

Cripps, Splatt John..1 man, 1 woman.

Crawley, Charles..1 man.

Crawford, Bellamy..1 man, 1 woman.

Dewar, Robert..1 man.

DeSaussure, Daniel..1 man, 1 woman, 4 children, 3 servants.
Darrell, Edward..1 man, 1 woman, 4 children, 5 servants.
Dubertas, Widow..1 woman.
Dewus, Sarah..1 woman.
Eveleigh, Thomas..1 man, 1 woman, 6 children, 3 servants.
Eldsworth, Susannah..1 woman, 3 children.
Edwards, John..1 man, 1 woman, 9 children, 12 servants.
Edwards, John, Jun..1 man.
Elliott, Thomas..1 man, 1 woman, 1 child.
Elliott O. Thomas..1 man.
Edmonds, James, Rev..1 man.
Ford, Benjamin..1 man.
Fisher, James..1 man.
Fuller, William..1 man.
Ferguson, Thomas..1 man, 1 woman, 2 children, 14 servants.
Flagg, George..1 man.
Garkey, Michael..1 man, 1 child.
Gross, Francis, Jr..1 man, 1 woman, 2 children.
Grimball, Thomas, Jr..1 man, 1 woman.
Graves, John..1 man.
Graves, William..1 man.
Gadsden, Christopher..1 man, 1 woman, 2 children, 5 servants.
Guillaud, James..1 man.
Gibbons, John..1 man.
Gibbs, Hazel Wm..1 man.
Glaze Ann..1 woman, 1 child.
Guerrard, Benjamin..1 man.
Guerraud, Elizabeth..1 woman.
Gillon, Mary..1 woman.
Gaze, Noel..1 man, 1 woman, 1 child.
Gleadow, Mary..1 woman.
Harvey, Henry Wm..1 man.
Hall, Abbott George..1 man, 1 woman, 9 children.
Harris, Thomas..1 man, 1 woman, 3 children.
Hart, Oliver, Rev..1 man, 1 woman, 1 child.
Hart, Oliver, Jun'r..1 man, 1 woman.
Hutson, Richard..1 man.
Hall, Thomas, Jun'r..1 man.
Holmes, William..1 man.
Hamilton, David..1 man, 1 woman, 4 children.
Hughs, Thomas..1 man, 1 woman, 4 children.
Holmes, Isaac..1 man, 1 woman, 3 children.
Heyward, Thomas..1 man, 1 woman, 1 child.
Heyward, James..1 man.
Holsoys, Turpin..1 man, 1 woman.
Hall, William..1 man.
Johnson, William..1 man, 1 woman, 5 children.
Kean, John--1 man.
Kennan, Henry..1 man.
Legare, Benjamin..1 man.
Lee, Stephen..1 man.
Lesesne, John..1 man.
Logan, William..1 man, 1 woman.
Lee, William..1 man, 1 woman.
Lybert, Henry..1 man, 1 woman, 3 children.
Lebby, Nathaniel..1 man, 1 woman, 4 children.
Loveday, John..1 man.
Livingston, William..1 man.
Lewis, John, Rev..1 man.
Legare, Thomas..1 man, 1 woman, 4 children, 4 servants.
Lushington, Richard..1 man, 1 woman.
Lochman, John, Dr..1 man, 3 children.
Malby, Elizabeth..1 woman.
McBride, James..1 man.
Mey, Florian, Charles..1 man.
Mercer, Richard..1 man, 1 woman, 3 children.
Mayret, Abraham..1 man.
Massey, William..1 man, 1 woman, 2 children.
Miller, Samuel..1 man, 1 woman.
McDonald, Charles..1 man, 1 woman, 2 children.
Monk, George..1 man, 1 child.
Minot, John, Jun'r..1 man.
McLean, Jane..1 woman, 1 child.
Michael, John..1 man, 1 woman.
Moultrie, Alexander..1 man, 1 woman, 1 child.
Mouat, John..1 man.
Moore, Thankful..1 woman, 3 children.
Moultrie, William, Capt..1 man, 1 woman.
Main, Rachel..1 woman.
McCall, Hext..1 man.
McCrady, Edward..1 man, 1 woman, 1 child.
Moultrie, Wm, Gen..1 man, 1 woman, 1 child.
Neufville, William..1 man.
Neufville, John..1 man, 1 woman, 1 child.
Neufville, John, Jun'r..1 man.
Noles, Mary..1 woman.
North, Edward..1 man, 1 woman, 2 children.
Nones, Benjamin..1 man.
Owen, Elizabeth..1 woman.
Owen, John..1 man.
Pinckney, Cotes'h Charles..1 man, 1 woman, 2 children.
Pinckney, Thomas..1 man, 1 woman, 1 child.
Peyas, Ernest John..1 man, 1 woman, 2 children.
Prioleau, Samuel, Jun'r..1 man, 1 woman, 7 children.
Peters, Christopher..1 man.

Portell, Benjamin..1 man.
Parker, Joseph..1 man.
Palmer, Job..1 man, 1 woman, 3 children.
Prioleau, Philip..1 man.
Pillans, Robert..1 man.
Parker, William..1 man, 1 woman, 8 children.
Pickering, William..1 man.
Pinckney, Charles, Jr..1 man.
Righton, Joseph..1 man.
Rooks, William..1 man, 1 woman.
Read, Jacob..1 man.
Robinson, John..1 man.
Rutledge, Thomas..1 man, 1 woman.
Rutledge, Hugh..1 man.
Rutledge, Edward..1 man, 1 woman, 1 child.
Ramsay, David, Dr..1 man.
Robinson, Joseph..1 man.
Shrewsberry, Stephen..1 man, 1 woman, 6 children.
Singleton, Thomas..1 man.
Stone, Charles..1 man.
Stiles, Edward..1 man, 3 children.
Stone, William—Pilot..1 man, 1 woman, 1 child.
Starnes, Daniel, Jun'r..1 man.
Smith, Thomas—Pilot..1 man, 1 woman, 3 children.
Sansum, John..1 man, 1 woman, 5 children.
Stafford, Arthur..1 man, 1 woman.
Stevens, Daniel..1 man.
Smith, Josiah, Rev..1 man.
Smith, Josiah, Jun'r..1 man, 1 woman, 5 children, 4 servants.
Sarrazin, Jonathan..1 man.
Stinson, James..1 man.
Snyder, Paul..1 man, 1 woman, 2 children.
Smith, Robert, Rev..1 man, 1 child.
Smith, Samuel..1 man.
Springer, Margarett..1 woman, 2 children.
Threaderaft, Bethel..1 man.
Todd, John..1 man, 1 woman, 2 children.
Tousinger, James..1 man, 2 women, 1 child.
Tufts, Simon..1 man.
Toomer, Anthony..1 man, 1 woman, 5 children.
Thomson, H. James..1 man, 2 women, 1 child.
Taylor, Paul..1 man, 1 woman, 1 child.
Turpin, Joseph, Jun'r..1 man.
Timothy, Peter..1 man, 3 women, 8 children.
Thomas, Andrew..1 man.
Tobias, Elizabeth..1 woman.
Welch, George..1 man, 1 woman, 1 child.
Wilkie, William..1 man.
Waller, Benjamin..1 man.
Warham, David..1 man, 1 woman.
Wilkinson, Morton..1 man.
Way, Robert..1 man, 1 woman.
Welch, John..1 man, 1 woman, 5 children.
Wilkins, James..1 man, 1 woman, 5 children.
Wheeler, Benjamin..1 man.
Wakefield, James..1 man, 1 woman, 7 children.
Weyman, Edward..1 man, 1 woman, 2 children.
Waring, Richard..1 man.
Waring, Thomas..1 man.
White Isaac..1 man.
Will Philip..1 man, 1 woman, 6 children.
Yeadon, Richard..1 man, 1 woman, 4 children.
Cattell, Benjamin..1 man, 1 woman, 4 children.
Melvin, Martha..1 man, 1 woman, 4 children.
Henry, Jacob..1 man.
Jones, W. Noble, Dr..1 man, 1 woman, 4 children.
Savage, Thomas..1 man, 1 woman, 5 children.
Olphant, David, Dr—1 man, 1 woman.
Brown, Dennis..1 man, 1 woman.
Dunlap, Joseph—1 man.
Gadsden, Thomas, Capt..1 man, 1 woman, 1 child.
Dickenson, Sarah..1 woman, 3 children.
Sheed, Eleanor..1 woman.
Kirk, John..1 man.
Cooke, Thomas..1 man.
Dacosta, Isaac, Sen'r..1 man, 1 woman, 2 children.

The sum total of persons banished and enumerated in this list, is as follows: 186 men, 120 women, 264 children and 71 servants.

Besides the persons mentioned in this list, a number of men, both officers in the Continental line and militia men of South Carolina, were landed from Cartel vessels at Jamestown, in Virginia, who, being mostly unmarried, immediately proceeded overland to join their countrymen to assist in the attempt of a recovery of their oppressed country, already in a good measure secured by the unremitted ardour of the American army under the command of Gens Greene and Wayne, etc. and who were also followed in the months of September, October and November, by not a few of the men of said list for the same laudable purpose.

The distressed situation of the families that were ordered to leave Charlestown by the first of August, and daily expected to arrive in Philadelphia, occasioned

an early motion to be made in Congress for their relief.....

Note: A subscription for a loan of $36,000 was started, also contributions invited for the relief of the sufferers. Among the subscribers were the following Jews: Moses Levy, Jonas Phillips and Haym Solomon.

Major Nones.

(From the South Carolina Gazette and General Advertiser, July 8, 1783.)

The following notice of an early street fight on Broad street, is both amusing and interesting. The hero, Major Benjamin Nones, afterwards a resident of Philadelphia, was a brave militiaman, who fought under Pulaski, and to whose bravery Capt Verdier testified in a splendid letter of commendation, which is still in existence. Major Nones was a real fighter, who is said "to have fought in almost every action which took place in Carolina." His captain says of him: "His behavior under fire in all the bloody actions we fought has been marked by the bravery and courage which a military man is expected to show for the liberties of his country, and which acts of said Nones gained in his favor the esteem of Gen Pulaski, as well as that of all the officers who witnessed his daring conduct." He was one of those expelled from Charles Town by the British in 1781. He seems to have met his Waterloo on Broad street.

"The public peace was yesterday greatly interrupted; a Mr Baron, it is said, met and grossly insulted Mr Nones, in Broad-street; among other illiberalties, he gave the appellation of French REBEL—Mr Nones resented this treatment; they fought, and from an unlucky blow given the life of the latter was for some time supposed to be in great danger, but after proper means used he recovered. Baron made his escape. Those who call themselves the friends of a particular description of people, are very ill-advised when they attempt to irritate—the present temper of the people will not bear it—and exciting of commotions at such a time may be dangerous, if not fatal. That marked vengeance which appeared last night amongst the people, against the person who insulted Mr Nones, a native of France, will teach certain persons a little more civility to the subjects of the great and generous Ally of America."

[Reprinted from the Sunday News, March 29, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 9.

The following extracts from the Third Anniversary Discourse, delivered before the Reformed Society of Israelites, on November 21, 1827, by Isaac N. Cardozo, are interesting as showing the calibre of the laymen who conducted the affairs of the Society, and who in that early day were brave enough to break away from the established traditions of the Synagogue in Charleston. The First Anniversary Discourse, by Isaac Harby, is preserved in the Memorial Volume of his "Select Writings." The Second Anniversary Discourse, by Abraham Moise, was printed in No 3 of the 1st Series of my "Scrap Book." The Third Anniversay Discourse, by Isaac N. Cardozo, exists in pamphlet form, though I have not seen it. The extracts here given, are quoted from an appreciative notice in The Courier of November 30, 1827. The tone of this Discourse is surprisingly modern. Reform movements seem apparently to run everywhere along similar lines. It is worthy of note, that these three Discourses are the only ones that have come down to us.

* * * "In further recommendation of having a portion of our Prayers pronounced in the English language, we also contended for the propriety of following the example of other denominations, in having the principles of our Religion expounded to us from the Pulpit in short and appropriate sermons. The experience of others has tested the utility of such a course, and necessity strongly enjoins it. for the least knowledge of human nature will tell us that of the many who attend places of worship, some do so from fashion, and some from habit and example—few are influenced by pure feelings of devotion or the higher duties of morality. We therefore say, if the deeper obligations of Religion are to be inculcated with advantage to Society. it is necessary to impress deeply on the mind its spiritual power, its gracious precepts, and all its holy and better influences on the present and future existence of mankind.

"We accordingly find, that Ministers of other Denominations are in the constant practice of expounding the tenets of their Faith to their auditors. They reveal its holy truths—they show a moral beauty and fitness in all its parts, and hold forth in fervent and appropriate strains, its virtues and its bright and prominent characteristics. It is in this manner, also, that a Minister becomes of essential service in effecting all the higher objects of Society. He secures the spiritual happiness and furthers the temporal welfare of his flock. He reforms the vicious, directs the ignorant and exalts the pious. He cultivates and trains the moral feelings, and depicts the purity and loftiness of virtue. It is thus that the better half of mankind are made to understand, to love, to venerate their faith. Their perception of it is made strong and bright and enduring; they are taught its divine uses; they feel its divine influence, and thus give themselves up to the generous impulses of its moral energy and power

* * * "The path of the Reformer is one of

more labor than profit. His only pleasure is to see the prevalence of correct principles; to inculcate what is of real virtue and utility to his fellow creatures; and to disseminate and establish the triumph of truth. In his character he must embrace many strong and peculiar points. He must look on impediments only as incentives to higher daring and greater firmness of purpose. There must be moral courage and mental power in his composition. He must closely discriminate and nicely balance the different parts of the system he attempts to change or modify. In calculating the effect of his labors, he must look deeply into the motives of human action; and consult the genius and character of the times in all his undertakings. He must not only fearlessly profess, but fearlessly practice what he advocates or adopts. His actions must be identified with his words, his honor and integrity with his principles. Consistency must form the prominent and leading feature of his character, for, devoid of it, his opinions will be without weight and his example without followers. His progress will always be slow, and, as we have already said, beset with a thousand obstacles. The cause lies in the task he undertakes. It will always intimidate such as cannot appreciate the great result and important moral benefits of his labors. His feelings are considered anything but pure and disinterested, his objects anything but praiseworthy and lofty. But, guided as he must be by an inflexible standard of his own, he is to look with a calm and undeviating feeling on the opposition he encounters. He must coolly distinguish and discriminate between the causes that retard and accelerate his progress. He must be aware of the indomitable power of religious prejudice, how wedded it is to antient forms and customs, and antient authority and precedent. He will thus see in the opposition of some, the feeling of intolerance; in others, the results of fear and weakness; and find that his sole reliance for the final triumph of his cause, must rest on the dissemination of knowledge and the wholesome principles it imparts in the human mind. Guided, therefore, by these views, the intelligent Reformer will, in his progress, always have sagacity enough to perceive how long to follow, and when to attempt to lead public opinion."

Jewish Wills, 1710---1874.

The following list comprises all the Jewish Wills that are of record in the Office of the Judge of Probate at Charleston, S. C., from 1710, when the earliest Jewish Will is recorded, to the year 1874. The accompanying date shows when the Will was proved.

Abrahams, Emanuel, Dec 3, 1802.
Alexander, Ann Sarah, Dec 15, 1825.
Azuby, Ester, June 17, 1805.
Barrett, Jacob, Dec 4, 1871.
Barrett, Rachel I., March 16, 1866.
Barrett, Solomon I., Aug 29, 1850.
Brandon, D., April 24, 1838.
Buley, Jacob, Jan 27, 1809.
Canter, Joshua, Feb 24, 1851.
Canter, Rachael, May 28, 1852.
Cardoza, David N., July 21, 1835.
Cohen, Abraham, Jan 1, 1810.
Cohen, David, July 2, 1784.
Cohen, David D., July 9, 1860.
Cohen, Eleanor M., May 27, 1857.
Cohen, Isaac, Feb 9, 1787.
Cohen, Jacob, Dec 23, 1808.
Cohen, Jacob, June 27, 1871.
Cohen, Jacob A., June 6, 1900.
Cohen, Mordecai, July 11, 1848.
Cohen, Solomon I., May 20, 1850.
Da Costa, Rebecca Mendes, July 8, 1782
Da Costa, Sarah, Nov 18, 1793.
Davis, Benjamin, Sept 27, 1831.
Davis, Hannah, June 28, 1859.
D'Azevedo, Rachael, Feb 23, 1843.
De La Motta, Jacob, Feb 22, 1845.
De La Motta, Rachel, Dec 11, 1871.
De Lange, Jonas L., Dec 20, 1852.
De Leon, M. H., Nov 18, 1848.
Harby, A. Tobias, April 19, 1860.
Harby, Henry I., Sept 18, 1851.
Harris, A. I., Aug 10, 1871.
Harris, Isaac, May 28, 1869.
Hart, Alexander Moses, Sept 8, 1797.
Hart, Bella, Dec 30, 1851.
Hart, Daniel, May 31, 1811.
Hart, Hart Moses, July 24, 1795.
Hart, Hymon, Nov 19, 1791.
Hart, Philip, Feb 12, 1796.
Hart, Rachel N., Feb 8, 1869.

Hart, Solomon, Sept 6, 1805.
Henry, Amelia, July 2, 1845.
Henry, Judith I., Dec 14, 1835.
Hertz, Hendel Moses, Oct 13, 1840.
Hyams, Caroline, Jan 12, 1858.
Hyams, Moses D., June 9, 1868.
Hyams, Solomon, Aug 4, 1837.
Isaacs, Abraham M., Nov 4, 1814.
Isaacs, Samuel, Sept 14, 1804.
Isaacs, Solomon, Jan 14, 1757.
Isack, Abraham, Recorded Feb 20, 1710.
Jacobs, Hyman, Oct 9, 1838.
Jacobs, Jacob, Nov 20, 1797.
Jacobs, Moses, Jan 3, 1842.
Jones, Samuel, Jan 20, 1869.
Joseph, Israel, June 25, 1804.
Lazarus, Adeline, Dec 22, 1865.
Lazarus, Emma, Oct 18, 1865.
Lazarus, Joshua, June 4, 1861.
Lazarus, Marks, Dec 15, 1835.
Lazarus, Michael, Dec 1, 1862.
Lazarus, Rachael, Nov 9, 1847.
Lesser, Harris, (of Florida,) Oct 26, 1852.
Levy, Elias, Feb 8, 1856.
Levy, Jane, Jan 3, 1866.
Levy, Lyon, March 26, 1835.
Levy, Marks, Nov 15, 1862.
Levy, Moses C., April 2, 1829.
Levy, Sarah, Nov 13, 1822.
Levy, Sarah C., Nov 13, 1837.
Levy, Rachel M., July 1, 1872.
Lopez, David, Jan 27, 1812.
Loryea, Isaac, April 2, 1855.
Lyon, Mordecai, Oct 12, 1818.
Massias, Abraham A., June 29, 1848.
Meyer, Emil J., Oct 27, 1857.
Minis, Abigail, Dec 6, 1794.
Moise, Abraham, Feb 24, 1870.
Moise, Abram Jr, Jan 13, 1853.
Moise, Isaac, Nov 20, 1857.
Molina, Moses, Dec 30, 1785.
Moses, Abraham, July 29, 1796.
Moses, Deborah, Oct 3, 1849.
Moses, Isaiah, Sr, Aug 24, 1818.
Moses, Lyon, Jan 26, 1822.
Moses, Mary, Oct 5, 1810.
Moses, Philip, Sr, May 24, 1799.
Moses, Reuben, June 3, 1850.
Myers, Joseph, Oct 22, 1787.
Myers, Sarah D., Jan 11, 1864.
Nathan, Solomon, April 7, 1829.
Nathans, Nathan, Jan 8, 1855.
Olivera, Jacob, May 15, 1752.
Oppenheim, H. W., June 15, 1853.
Ottolengui, Abraham, Dec 19, 1850.
Pecare, Rose, Sept 17, 1868.
Phillips, Bella, Aug 26, 1862.
Pi[illegible], [illegible], March 11, 1708.
Pool, Isaac, Sept 21, 1813.
Poznanski, Esther G., April 19, 1870.
Rodrigues, B. A., Dec 5, 1871.
Salvador, Joseph, Jan 7, 1787.
Sasportas, Abraham, April 12, 1824.
Seixas, David C., Oct 20, 1857.
Simons, Montague, Sept 21, 1813.
Simons, Sampson, July 26, 1811.
Simons, Samuel, Feb 13, 1824.
Solomons, Hart, Dec 31, 1817.
Solomons, Hyam, May 1, 1891.
Solomons, Joseph, Nov 4, 1808.
Sommers, Elkan, Feb 1, 1869.
Tobias, Abraham, July 2, 1836.
Tobias, Isaac, Feb 8, 1860.
Tobias, Judith, March 22, 1816.
Wetherborn, Marcus, May 29, 1873.
Woolf, Rachel, Nov 25, 1835.

An Ethical Will.

In my "Jews of South Carolina," (pp 38-39,) I have called attention to a beautiful ethical will of the olden time. To-day I am printing a part of another ethical will, of more recent date, that is of record in Charleston.

The maker of the will, Deborah Moses, was the wife of Israel Moses and the mother of Raphael J. Moses, the patriot, lawyer and statesman, a portrait and biography of whom are to be found in my book, (pp 199-202.) She died at St Joseph, Fla, on August 29, 1848, at the age of 72, and is buried in the private cemetery of the late Raphael J. Moses, about six miles east of Columbus, Ga. The will was made on November 14, 1837, and proved on October 3, 1849. The preamble is somewhat unconventional:

"Being deeply impressed with the conviction that the Almighty has blessed me beyond my deserts, I feel bound in humble gratitude to avail myself of the full possession of all my faculties to regulate and dispose of my worldly effects in a way that I deem most advantageous to those exclusively dear to my heart, and who claim both from nature and affection every effort on my part to secure my property which I hold and have possessed as a free dealer to them and for their interest and future welfare should the will of God so ordain, (which with humility of spirit I hope may be the case) that they should survive me.

After making numerous bequests, she continues:

"I request that no pomp or parade whatever may be exhibited over my last remains—a plain coffin of the most simple materials, and in due time a wooden head and foot post, without any inscription whatever, are all that I require. The wisdom of God has mingled us indistinctly

with the earth—why then shall we take from the living to arrogantly perpetuate an ephemeral name? To be forgotten is the lot of all—I therefore require no mark of outward woe. Lay the earth quietly and with respect on me; I leave the rest to conscience, feeling and duty. Mourn not beyond the hour sanctified by Nature and by true grief; the tears which spring from the heart are the only dews the grave should be moistened with, the dead receive suficient honor in being called to face their God." * * *

How refreshing it is to read a will like this in these days, when vulgar display and senseless extravagance characterize the obsequies alike of rich and poor.

Abraham Seixas.

In my "Jews of South Carolina," (pp 129-130,) I printed a very amusing as well as unique poetical advertisement of Abraham Seixas. He was a military man—an officer in the Revolution, also a captain of Militia in Charleston. In one of his election contests he was defeated, as was also subsequently the case. This is his campaign advertisement, taken from The City Gazette and Daily Advertiser of July 11, 1794:

"The subscriber, from a conviction of his votes as captain in the Western regiment having been much mutilated at the last election, has adopted this public mode of requesting his friends suffrages and interest at the next. A. SEIXAS.

The man I love, who will avow
He is my friend or is my foe;
But he who comes with double face,
I do despise as being base. July 11.

Mr Seixas came out at the bottom of the poll in the election, as we read in the issue of July 19. His poetry killed him.

[Reprinted from the Sunday News, April 5, 1908.]

Leaves from My Historical Scrap Book.

By Barnett A. Elzas, M. D., LL.D.

Second Series—No 10.

Who was Jacob Henry?

In my "Scrap Book" of February 23, I printed the remarkable speech of Jacob Henry in the Legislature of North Carolina in 1809. Who was this Jacob Henry?

Some may perhaps say, as did a friend of mine: "What difference does it make who Jacob Henry was? Homer's works may not have been written by Homer, and Shakespeare's works may not have been written by Shakespeare, but by another man of the same name—yet Homer will remain and Shakespeare will remain, and Jacob Henry's speech will remain, a monument to Jacob Henry."

From one point of view, it is true, it matters little. But still, when one reads such a speech and when one remembers the date at which it was delivered, would one would not like to know something of the personality of the speaker? I confess that when I first read the speech some years ago, my interest was intensely aroused—aroused to such an extent, indeed, that I determined, if I could, to find out something more about Jacob Henry The curiosity of the real student is somewhat expensive, too; for it impelled me to sacrifice a part of my summer vacation and to pay a visit to Raleigh, N. C. Not that I found what I wanted, either; for, as I now know, I went to the wrong place. I do not regret my trip, however, for it taught me a valuable lesson which I shall to-day propound for the benefit of other historical students—the lesson, namely, that the simplest problems of historical research often present the greatest obstacles to the investigator; and furthermore, that research, unless complete, is most unsatisfactory and very little better than useless. The result is "not light, but darkness visible." With this introduction, then, I ask again: "Who was Jacob Henry?"

In the last volume of the Publications of the American Jewish Historical Society, Mr Huehner, the Curator of the Society, has an article on "The Struggle for Religious Liberty in North Carolina, with Special Reference to the Jews." He naturally has something to say about Jacob Henry and his speech. Here is what he says:

"It may not be amiss here, to give some account of what little we know concerning Jacob Henry. He was possibly the brother of Michael Gratz, of Philadelphia. Jacob Gratz had assumed the name of Jacob Henry, and a paper concerning him was presented before this Society some years ago. During the Revolution he seems to have gone South, and William Croghan, writing to Michael Gratz from Charleston, in April, 1780, intimates making search for him. Croghan's letter expressly states: 'I am uncertain where your brother is, otherwise should write.' [Gibbes "Documents," 1776-1782, pp 129—130.] It is not at all unlikely, therefore, that he subsequently settled in North Carolina, and if this surmise be correct, he was about sixty or sixty-five years of age at the time when the question of his right to hold office was raised." Mr

Huehner adds in a foot-note, that a Jacob Henry appears among the list of prisoners on the Torbay in 1781, together with others "with decidedly Jewish names."

I wonder why men undertake to write concerning matters of local history away from the scene, without thinking it worth their while to consult local workers? There are usually one or two men in every locality who are interested in the history of their section; and postage stamps are really not so expensive. Is it that New York thinks, as apparently it does, that its few workers know it all, and that the New York Public Library is the Ultima Thule of historical reference? If so, it is high time that it were undeceived.

The subject of my inquiry to-day is a splendid illustration in point. Here is a man, of considerable historical interest—of interest enough to suggest a paper covering thirty-five printed pages. He lived at a time when newspapers were printed and in places where the record evidences have been preserved. And yet, without the slightest attempt at investigation, "what little we know" is formulated in a paragraph of nonsense to be henceforth accepted as history. Were this printed in a newspaper article, it would not be worth while to discuss it at all. Appearing as it does, however, in the Publications of the American Jewish Historical Society, which we are being constantly informed is to be the great source from which American Jewish history is going to be written, in the interest of historical science, and, thankless though the task may be, I shall go into this matter in complete detail. History that is worth the name can never be written until the detail work has been done—which is far from being the case at present—and detail means research—tedious research, the meaning of which has still to be learned by many historical scribblers, whose prolific output will prove a serious hindrance rather than a help to the historian of the future.

Who was Jacob Henry? Says Mr Huehner: "Possibly a brother of Michael Gratz, who had changed his name to Henry." William Croghan writes to Michael Gratz, of Philadelphia, "I am uncertain where your brother is, otherwise should write." Ergo that brother is Jacob Henry, quondam Gratz. There you are. How easy! But this time it isn't as easy as it looks. Let us, therefore, dismiss Mr Huehner and his surmises, in which he is invariably unfortunate, and take a look at our card index. If it does not quite settle the question, it will at least put us considerably on the road towards settling it. But before dismissing him, however, let me simply state that the history of the Gratz family, given in detail both by the Jewish Encyclopedia and in Morais's "Jews of Philadelphia," fails to reveal the name of Jacob Gratz as a brother of Michael Gratz. The Hon Mayer Sulzberger, too, under the date April 29, 1906, in reply to a query of mine, writes: "Thus much, however, ought to be said to avoid error: Jacob Henry was not and did not claim to be a brother of Michael Gratz. He was, however, (I think,) a first cousin. I thought that I had traced him South, but was not sure of his identity." I will only add that the Jacob Henry concerning whom Judge Sulzberger wrote his paper, was not the Jacob Henry, of North Carolina. Let us now to our card index. I shall take the careful reader into a maze from which it will be hard to extricate him. We will take the items in chronological order.

Jacob Henry is not an unknown name in American Jewish history. In the old Jewish cemetery at Philadelphia is buried a bachelor of that name. He was for a time a resident of New York. "Died 20th March, 1761, aged 32 years."

The first member of the Henry family we meet with in South Carolina, is Phillip Henry. He was a member of the Fellowship Society in 1772. His name is inscribed in that year as a member of King Solomon's Lodge, No 1, of Charleston. He was a merchant of considerable prominence in Charleston, and did not sympa-

thize with the Revolution. His name occurs in numerous records between the years 1772 and 1778, in the Mesne Conveyance office here. The name of his wife was Sarah Maria. [Mesne Con Records, Vol S5, pp 333-4.] In the South Carolina & American General Gazette, of June 18, 1778, he advertises that "being obliged to depart for Europe within the time limited by an Act passed in the last session of the General Assembly," those indebted to him are requested to settle. In the Gazette of the State of South Carolina, of July 8, 1778, he is advertised in a list of those who embarked for Holland, preferring "continuing under a slaving subjection to the oppressive government of declining Britain (once Great!") He does not appear again in Charleston, but we find him once more in the lists of the First Federal Census of North Carolina, 1790, as one of the Heads of Families in Rowan County. [North Carolina Records, Vol 26.] In these lists, the names of Joel Henry, of Carteret County, and Catharine Henry, of New Hanover County, also occur. We meet them later in Charleston. I would add that his signature bears a strong resemblance to that of Jacob Henry of the Torbay.

With reference to the letter from William Croghan to Michael Gratz, dated April 8, 1780, which has been already noted—"I am uncertain where your brother is"—I would point out that a Jacob Henry was actually in Charles Town at the time. He was one of the 'divers inhabitants of Charles Town," who on May 10, 1780, signed the petition urging Gen Lincoln to surrender. His accompanying signature is to be found in the Year Book, City of Charleston, for 1897, p. 398, the original of which is in the Lincoln Papers, in the Emmet Collection in the New York Public Library. This Jacob Henry—not the Jacob Henry, of North Carolina, however, as I think I shall be able to show—was the prisoner of the Torbay. (See list of these prisoners in my Scrap Book, 1st Series, No 7.) He was likewise the Jacob Henry banished from Charles Town by the British in 1781 because he refused to take protection. (See list in my Scrap Book, 2d Series, No 8.) He went from Charles Town to Philadelphia.

In the South Carolina Weekly Gazette, of April 19, 1783, we find the following notice: "Last Thursday arrived here, the flag ship Le Amazon, Capt John Floyd, in seven days from Philadelphia, with whom came * * * * * Mr Jacob Henry AND FAMILY * * *"

In the State Gazette of South Carolina, of November 17, 1785, we have the following notice: "Monday evening arrived here the sloop Commerce, Capt Tinker, from New York * * * Mr Henry * * * and several other passengers."

In the Jewish Encyclopedia, Art, "Georgia," we read: "At about the same time [close of the Revolutionary War] the Jewish community [of Savannah] was increased by the following additional arrivals: Lyon Henry and wife, with their son, Jacob Henry. * * *"

From 1794 to 1797, Aaron Henry, a big merchant, was doing business in Charleston. I know nothing further about him. (See City Gazette, December 8, 1794, etc.)

In 1795 and for many years thereafter, we find a Mrs Anne Henry, conducting a millinery business in Charleston. I know nothing further about her, except that her name occurs on the books of Beth Elohim.

In 1797, we find a Jacob Henry doing business in Charleston. His wife's name was Catharine. (Mesne Con Records, Vol A7, p. 396.) Jacob Henry makes his mark, while his wife signs her name. He is hardly our Jacob Henry. Let us now look at our Directories; they must, however, be used with great caution. The references are to more than one Jacob Henry.

Directories.

In 1802 and 1803, we find Jacob Henry, storekeeper 200 King St.

In 1806, we have Jacob Henry, merchant, 5 W. King St road; and Alexander Henry, merchant, 135 King St.

In 1807, Jacob Henry, 7 W. King St road.

In 1809, Jacob Henry, King St road.

In 1813, there are Alexander Henry, Jacob Henry, and Mrs Mary Henry, midwife, at 108 King St road.

In 1816, A. Henrey, midwife, 108 King.

In 1819, Jacob Henry, 137 Meeting St.

In 1822, Amelia Henry, midwife, 150 Meeting.

In 1829 and 1831, Jacob Henry, cabinetmaker, Charlotte St.

Our library possesses no Directories between 1831 and 1840. After 1831 the name of Jacob Henry does not occur.

Synagogue Books.

The Synagogue Books make mention of Mrs Ann Henry and Mrs Amelia Henry. The former does not concern us. For the year 5568, [1808.] we have the following entry: "Amelia Henry, Donation, £1 10 0." In 5573, [1813,] we have the following: "May 23, Mrs Henry, for her son in North Carolina, his offerings from last year.... $4 50." In the same volume, we read: "Mrs Amelia Henry, on account....$7 50." We can now proceed without difficulty.

In the Courier, of February 7, 1806, Mrs E. Henry, midwife, "late of Newbern, N. C.," advertises both in French and English.

In the City Gazette, of September 8, 1812, we have the following Death Notice: "Mrs Catharine Henry, wife of Mr Jacob Henry. Died Friday evening last, leaving a husband and three children. Died September 4."

In the City Gazette, of July 31, 1823, there is an Obituary Notice of Mrs Esther Henry: "Died 16th inst, in her 37th year. Wife of Mr Jacob Henry, of this city. A native of Beaufort, N. C. Here for several years."

In the City Gazette, of July 25, 1825, we have an Obituary Notice of Amelia Henry: "A native of the Island of Bermuda, but for many years a truly respectable citizen in this city, to which she was brought in early life, and with the exception of a few years' residence in Newbern, and Beaufort, N. C., she successfully pursued the practice of midwifery in this city. * * * Died on the morning of 25th June, in the 71st year of her age. It must afford consolation to her mourning family and her regretting friends to know that she died content, resigned and full of hopes of immortality; being well assured that 'Blessed are the dead who die in the Lord, for they shall rest from their labor.'"

In the Will of Amelia Henry, made April 19, 1824, and proved July 2, 1825, she leaves bequests to her granddaughter, Denah Henry; to her grandchildren—Joel Henry, Philip Jacob[s] Henry, Samuel Henry, Judah Henry, Cordelia Henry and Sarah Henry. Her executors are: "MY SON, JACOB HENRY, and my grand-daughter, Denah Henry." On July 1, 1825, there is a letter at the Post Office for Jacob Henry.

In the Publications of the American Jewish Historical Society, Vol 2, p. 139, we read: "Abraham C. Labatt [of Charleston] visited Texas in 1831. His business took him to Velasco, and he found there two Israelites, Jacob Henry and Jacob Lyons—the former from England and the latter from Charleston—engaged in mercantile pursuits. They had been there for some years. When Jacob Henry died—without issue be it said—he left his fortune to the city of Velasco, for the purpose of building a hospital at that port." For reasons that I need not give here, I do not entirely trust this statement. I therefore wrote to the writer, Rabbi Henry Cohen, of Galveston. He writes in reply: "Since the storm in 1900, when I lost a number of papers, Jacob Henry is nothing to me but a name." Letters directed to Velasco has failed thus far to elicit a reply.

In The Courier, of October 15, 1838, there is a Death Notice of Jacob Henry: "A native of Germany. In the U. S. 6 years. Aet 44. Died 6th instant." He cannot be the Jacob Henry we are seeking.

In the Courier of July 7, 1843, we have the following Obituary Notice: "Died, in Darlington District, on the 6th of June

last, Jacob Henry, aged 1 year, 6 months and 26 days."

In the Courier of October 14, 1847, there is a Funeral Notice of a Jacob Henry whom I strongly suspect to be the Jacob Henry we are hunting for . Unfortunately it is a simple funeral notice. The Death Returns in Charleston give no information; there is no obituary notice, or tombstone, and the Probate Court records contain nothing. The notice makes mention of his son, S. W. Henry.

The final reference that I shall give, probably contains the solution of the whole matter. In a well-known leading case reported in 6th Peters Reports, pp 102, et seq, the case of Levy et al vs McCartee, Jacob Henry is one of the plaintiffs. Strange to say, while the case is reported in utmost detail, the name of Jacob Henry occurs only in the title of the case. I have written to a legal friend in New York, asking him to get the original Bill in the United States Circuit Court of New York, so as to see what allegation in the Bill refers to Jacob Henry and why he was made plaintiff. The man who left the money in this famous case was a certain Philip Jacobs, of New York. One of the grandchildren of Amelia Henry, be it remembered, was Philip Jacobs Henry. He is buried in the Coming St Cemetery in Charleston. The search in New York is now being prosecuted, and I must await the result with patience. Unfortunately, it is impossible for me to conduct research in distant places except in vacation time, and research through others is very slow work.

I have now given the reader my notes on Jacob Henry, or Jacob Henrys. I shall be grateful if any of my thoughtful readers will tell me with how many Jacob Henrys I have been dealing. Personally, I confess I do not know. I think that I have shown enough, however, to satisfy the most exacting, that historical research is not quite as easy as some of our New York would-be historians would have us believe.

But I have not yet done. Fortunately for us, the original speech of Jacob Henry, in his own handwriting, is still in existence. Remarkable to relate, it is filed, along with other papers, as a letter of protest, in the legislative files among the archives at Raleigh, N. C., and bears the signature of the writer. Through the kindness of my friend, Mr R. D. W. Connor, the Secretary of the North Carolina Historical Commission, I am enabled to reproduce here a facsimile of the final paragraph of the speech.

A careful study of the two writings: the signature of Jacob Henry, in the siege of Charles Town in 1780, and the writing of Jacob Henry, of North Carolina, in 1809—while both specimens show certain characteristics in common—a family resemblance—shows that they are not the writing of the same man. The former, in my opinion, is clearly that of an older man than the latter, while there is thirty years difference between the two. (Were the two Jacob Henrys father and son?)

I am aware, of course, that I have not proved that the writing reproduced here in facsimile, is positively the writing of Jacob Henry, the Representative of Cartaret County in 1808-9. There is not the slightest reason, however, for doubting that the speech filed in Raleigh is the original speech, and that it is in the handwriting of its author.

I had hoped to clear up even this point beyond a peradventure, but, as in many another instance, I have been temporarily baffled. A protracted search had disclosed the most interesting fact that Jacob Henry was a member of the old Taylor Lodge, A. F. & A. M., of Beaufort, N. C., an old Minute Book of which is still in existence. He first appears on the records as a visitor to the Lodge, on April 25, 1806. In May he is a member, and his name continues in the records of the Lodge until October 30, 1809. Between these years he served the Lodge in various capacities, acting on several occasions as Secretary pro tem. The minutes are

missing from 1810 to 1818. After interminable correspondence through the proper authorities, through the courtesy of Franklin Lodge, No 109, of Beaufort, N. C., which now possesses the volume of Minutes, I was permitted to examine the book in Charleston. Alas! while Jacob Henry acted as Secretary pro tem. the Minutes are kept in the handwriting of the regular Secretary—the same writing as that of the records before Jacob Henry appears. So the book proved nothing! I am not without hope, however, of being able to settle the question absolutely in the near future.

Summing up, then, I believe:

1. That Jacob Henry, of North Carolina, was Jacob Henry, and not Jacob Gratz, or Jacob anything else.

2. That he was related to Joel Henry, of Carteret County, who died about 1808. A legacy from him is noted in the records of Beth Elohim for 1809.

3. That Jacob Henry was a resident of Charleston, who removed to North Carolina, in 1806, and afterwards returned to Charleston, where he died.

4. That he was the son of Amelia Henry, and husband of Esther Henry, of Beaufort, N. C. If this is so, he could not possibly have been the prisoner of the Torbay.

Whether the Henry family still exists, I do not know. Probably it does, and perhaps the solution of our difficulties is quite easy if we only knew where to look for it. I have done the best I can, and gladly bid farewell to Jacob Henry.

Some of my readers doubtless think that I have been making much ado about nothing, and that I have taken tremendous trouble in my endeavor to establish a single point, which I have not even succeeded in establishing. But what is history that is not based upon facts? If the individual facts are erroneous, what value can there be to the generalized statement? Take any encyclopaedia to-day and see what a botch is made of history so-called, and the "scientific historian," so generally sneered at by the ignorant and superficial scribbler, will be amply vindicated. What we want is facts, not "probablys" and "possiblys," but facts, and the sooner our historians recognize the truth, the better it will be for them and for the future.

With this I bring this 2d Series of my "Scrap Book" to completion. The labor has been tremendous, and the expense not inconsiderable. I do not regret it. If my contemporaries do not appreciate my work, posterity will. I believe in doing something for posterity.

Finis.

[Reprinted from the Sunday News, April 19, 1908.]

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than myself to the maxim, "whatever ye would that
men should do unto, do ye so even unto them, for
such is the Law and the Prophets

Jacob Henry (1780)

With the highest respect
I remain Gentlemen
your respectfully
J. Henry

Jacob Henry

Ready for the Press.

The Sabbath Service and Miscellaneous Prayers, Adopted by the Reformed Society of Israelites, &c., Charleston, 1830. ....$1.50

The Constitution of the Reformed Society of Israelites; The Memorial to the Vestry and the Reply Thereto; List of Subscribers, &c. Charleston, 1825 .....$1.00

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